Discourses of a Living Master

Ram Singh

Volume 20 August 2024 - 1st/2nd groups

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01

Meditation Talk

01 Aug 2024 — Morning

God Almighty Has Created This Human Form In A Very Unique Way — He Has Provided Things Which Are Not There In Any Other Living Form

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I pray to the feet of SomAjaib Who have showered Their Grace upon me and made me fit to do this Seva. I had the pleasure of going to the feet of Baba Somanath Ji. And I was there for eleven years, and He shaped my life, and He blessed me spiritually. And all that Grace has been showered upon me by Him.

In 1985, when I met Sant Ji in Kutchi Luhar Wadi in Mumbai, at that time, He told me that I should give up my thoughts of going to my home in the north, in Varanasi, and I should set up an ashram in Andhra and come here and preach.

So, it is not simply that He asked me to go to Andhra and set up the ashram here. But in all possible respects, He showered infinite Grace upon me, and He blessed me spiritually. He blessed me even with all the resources that were required. And in all possible respects, He showered infinite Grace upon me. And it is only with the Grace of these two Great Masters, that I'm able to explain a little bit on Sant Mat to all of you.

So, that is why I bow at the feet of these two Great Masters. I can never ever thank Them enough for Their infinite shower both of Them have graced upon me. And it is said, "The greatness of a Master is that He makes one like Himself. Unlike the philosopher's stone, which can only convert iron into gold."

So, a philosopher's stone can only convert iron into gold, and it cannot convert that iron and make it like the philosopher's stone.

Unlike that, the Master can convert a poor soul and make him like Himself.

So, this is the first session of this program. All of you have taken out your time, your very important time, and you have left your families, and you have all come here to

attend and participate in this program. So, I pray at the feet of the Masters that They shower Their Grace upon all of you.

In Kali Yuga, the Masters have adopted three ways for rising spiritually — that is, Satsang, seva, and Dhyan Bhajan.

It is only in a Satsang where one realizes the true importance of a human life — why this life has been given, and what is the importance of this life, and what are we supposed to do? It is only in the Satsang one comes to know of what is actually real and what is false.

God Almighty has created this human form in a very unique way. And wherever He has created this human form, He has provided things which are not there in any other living form.

This human form is a reflection of all the Creation of God Almighty. He has kept inside this human form all His Creation. And He is also residing Himself in this human form. He has also kept the Path to realize Himself, to realize God Almighty, and that Path can only be shown by a True Master.

So, by following the instructions of the Master and treading on that Path, one can go back and realize God Almighty. He can go back to his True Home.

Masters say, "We are not this body with whom we are identifying ourselves. This is only a temporary accommodation given to the soul, and we have to eventually leave it and move ahead."

We can see how our forefathers left their bodies, and they have passed — they have passed away. Like that, we will also pass away. We will also leave this body one day.

So, if we do not use this very precious time that has been given to us, then we will also be wasting this opportunity. So, this body is given to us — this form has been given to us — as a means to manifest God Almighty. And we can do so by going within.

So, Masters have adopted these three practices, these three ways of spirituality — Satsang, seva, and Bhajan Simran. So, seva is also equally important.

By doing seva, so many great souls have manifested their Masters, manifested God Almighty, and gone within. But the importance of seva is when one forgets oneself and he identifies himself and surrenders at the feet of the Master. So, that is how seva has to be done. And if it is done so, then it is no less than Bhajan Simran.

So, when one is doing seva, it should be done selflessly. And while doing the seva, one should do Simran as far as possible. And one should definitely not engage in any kind of slandering or any kind of ill will — hold any ill will — against any fellow sevadar.

So, we have all gathered for this function, for this program. And when we have all come together from different walks of life, we have to live together. And therefore, we have to make the environment very congenial so that we can greet each other and have good will for each other. The importance is to cleanse the mind while we are doing and attending this program. And we can do so by having good feelings for everybody. So, whenever we meet people, we should greet them by saying, "Radhaswami." And we should have a good gesture or good feeling when we meet each other.

By doing this, by saying, "Radhaswami," and folding your hands and greeting each other, any trace of feelings of ill will or any trace of slander will go away. And that will help us maintain a better balance and maintain a better cleanliness of the mind.

Somanath Baba Ji used to always say, "When you get up in the morning, the first person you meet, you should always, with folded hands, say 'Radhaswami' to him."

So, therefore, have good feelings for each other, respect each other, and greet each other like this. Because the soul is love — it is a manifestation of love — and so is God Almighty and so is Satguru. All are manifestations of love. And that is what we have to encourage in this program. And that is how we should go by such greetings and by such goodwill with each other.

So, the third practice is the practice of Bhajan Simran. And that is the most important practice that we should do. Just like Sant Ji used to say, "Just like it is important for us to give food for this body, it is equally important to do Bhajan Simran which is food for the soul."

So, when we do our Bhajan Simran, the mind gets cleansed, and we are able to overcome all the other vices of the mind by doing more and more Bhajan Simran. So, the soul becomes stronger and is able to face the mind and overcome the impediments of the mind.

* * *

So, it is morning time, and morning time is good for meditation. Sant Ji always used to say, "Morning time is very good for meditation because we have just woken up and the mind is quiet. And that is the time we should use for doing our

meditations. Because, as the day progresses, the mind becomes more and more disturbed, and it becomes more difficult to do meditation."

So, we should always do our Bhajan Simran. We should not look at Bhajan Simran as a burden. We should do it with love and affection. And we should make sure, that in our daily routine, we always have the Bhajan Simran as the first thing that we do.

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So, it is morning time, and the environment is quiet. Let us make the most of it. Let us close our eyes and sit for our meditation.

02

Meditation Talk

01 Aug 2024 — Afternoon

Once That Holy Sound And Light Is Manifested Within, The Darkness Of Ignorance, Or The Darkness Of This Veil Of Maya, Is Cast Aside

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The Saints come from time to time into this world. They are the Beloved Ones of God Almighty and They come into this world to get salvation to souls like us. God Almighty, Who has created this entire Creation, and has all His dear children — which are the souls that adorn this Creation — He is concerned with all of them. He's concerned about them and He's always caring about them. Because this world, in which all these souls are there, this world belongs to Niranjan and Maya. And this is not the True Home of all those souls. The True Home of these souls is with God Almighty — and that is Sach Khand.

Niranjan did penance for seventy chaukriyugas. And then, as a boon, God Almighty gave him a boon of taking all the souls which he wanted to bring into his world. And there, he and Maya put these souls into different lifeforms — 8.4 million lifeforms — and he encaged them in this world.

So, the soul who came into this world got encased in these lifeforms. And then Maya created this veil of duality. And Niranjan himself sat as the mind within. And following the veil of duality, the mind and the soul, both forgot and got lost in this ocean of life and death.

At the time of birth, before birth, when the baby is in the womb of the mother, there he is supported by Light and Sound. And because God Almighty supports him with Light and Sound inside the womb, and because he's connected to that, he understands all the previous lives — all the previous births — that have taken place, that he has gone through.

So there, the soul realizes and sees that it has gone through so much hardship, it has gone through so much suffering, and it has done so many different deeds for which it has to pay for those deeds. It has gone through several lives of suffering. And again, inside the womb also, the soul is suffering.

So there, the soul cries out in the pain of its suffering. And she cries and pleads to God Almighty that He should take her out of this place of suffering. And once she is relieved from this place, then the soul promises to pray to God Almighty and spend time in His contemplation and not do any other thing.

But just at the time of birth, Maya again puts the veil of duality on that soul, and the support of that Light and Sound which the soul was getting stops because of that veil of duality which is cast upon it. And the soul forgets all the knowledge that it had of all the earlier births before it took birth.

So, therefore, when the child is born, it always cries. And it cries because it is in that bliss of that Light and Sound which it is enjoying in the womb of the mother. And now, it is deprived of that Light and Sound. Therefore, it cries out at the time of birth.

So, that way, slowly, when that child takes milk, or it starts eating food, or starts seeing people outside, gradually it forgets all the experiences that it has had inside. And it forgets that promise which it had made in the womb of the mother — that he will contemplate on God Almighty. That is forgotten.

So, that is how that soul, which is encased as a child, when it sees the relations of the uncles and aunties, and grandparents and parents, it forgets all other things and it gets lost in this veil of duality.

So, when God Almighty showers His Grace, He sends the Saints to awaken such souls who have forgotten about God Almighty and who have lost their way in this world. So, the Saints come, and then They awaken the souls. They tell us about the Reality. And They try to enlighten us about what is the truth. And They try to get us out of this ocean of life and death.

So, then They show us the Path. They show us the practice of doing our Bhajan Simran. And by doing so, when we go within, They again manifest that Light and Sound within. And once that Holy Sound and Light is manifested within, the darkness of ignorance, or the darkness of this veil of Maya is cast aside. And again, the soul experiences and understands all its previous births and automatically develops that love and affection for the Master and goes within.

Therefore, Saints come into this world only to take us from this home to our True Home. They don't come here to get us entangled again in this life and death.

So, therefore, it is incumbent on us to listen to what They have to say and follow Their instructions and do our meditations every day. We should not get swayed by

the color of this world, because the color of this world is not permanent. It is only there for a few days.

So, we should, therefore, focus our energies to do our meditations, to listen to Satsang every day, and to keep our aim of going back to God Almighty in front of us.

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The time is good and let us make the most of it. Let us close our eyes and get connected to Simran and Bhajan.

03

SATSANG

01 Aug 2024 - Afternoon

Understanding The World For What It Is, The Saints Have Put All Their Love And Affection From This World Into Their Practice Of Manifesting That Naam

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The paathi sings the Bani of SantPaltu Sahib from the book: Santo ki Bani...

Naam ke re partaap se,
Bhaye aan ke aan.
Naam ke re partaap se,
Bhaye aan ke aan.

This is the Bani of Param Sant Satguru Paltu Sahib. Paltu Sahib was a great Saint Who hailed from Ayodhya. And He was a very fearless Saint. He would preach fearlessly.

So, He would fearlessly speak out. In those days, the orthodox brahmins and the other, outward sadhus, all of these people conspired. And when He, by His routine, would meditate in the farm, He had a hut made of grass, dry grass. He would meditate there every day.

One morning, all of these people conspired, and they burned that hut. So, He achieved His samadhi in that hut and He left His body there in that state of meditation. Though He was not in His physical presence for a long time, His Bani is very clear and straightforward, and it is followed still to date.

His life was similar to the life of Sant Ajaib Singh Ji. He also spent about fifteen, twenty years in austerities and doing pranayamas and other practices. And eventually, He got Govind Sahib, Who was His Master, and He came on this path of Sant Mat. And thereafter, He did the preachings of Sant Mat.

He hailed from a caste of banias, or traders, and He says in His Bani, "It is with the Grace of Naam that I have been transformed from a lower caste of bania into this."

He says that He was from a caste of traders and businessmen and that was what His livelihood was earlier. But because of Naam, He was completely transformed, and He could take to this path of spirituality. So, He says, "It is that Naam which has transformed me from an ordinary caste of a bania, to getting this clarity on my spiritual path."

The Naam that is given to us is of a very high order. It is not to be taken lightly. And if we seriously follow the Teachings of the Master and do the practice of this Naam, then it can completely transform all of us.

Those who have been able to develop a meditation, a pose of four hours or five hours and do their meditations, and day and night, they do the practice of this Naam, they have been able to completely transform themselves. And from a human, one is transformed to God Almighty.

Masters generally tell us to do meditation for two and a half hours. That two and a half hours is generally prescribed for householders, so that they do that much. Now it is necessary to sit for at least those two and a half hours at a stretch, because the mind takes at least two hours to settle down. We keep doing the Simran, then the mind wanders off. Again, we have to catch the mind, bring it back, do our Simran. So, this keeps happening and, for two hours, it keeps doing this. It is only after, that we will be able to do meditation. So, two and a half hours is prescribed for householders, but at least four to five hours is what we should do.

What happens is that we are not able to move on this path of meditation and get success, because we don't sit for that continuous period. We sit for a shorter period, and in that period, we are not able to get control of our mind. And for anything less than two hours, we will not be able to achieve it.

Therefore, we should all try to do as much meditation as possible. Though at least two and a half hours is set but try to do more than that. Those people who have retired, or who don't have to go on a routine job on a daily basis, all of them should spend more time doing their meditation.

But instead of giving that time for meditation, we get swayed by all worldly things, all our families, and all the pulls and pressures of life, and we don't spend that time in meditation. We ignore it. We are all more worried about all others, all the outsiders, but we are not so worried about our own soul — that soul which has got entangled in this ocean of life and death. We are not bothered about our own soul.

The Saints, therefore, say, "Have mercy on your own soul and do your meditations. Help the soul by doing the meditations so that it can free itself from this bondage."

We should understand why we go to the Masters. It is not to gain wealth or become more successful in our endeavors, or such other worldly things. It is basically to get our soul free from this ocean of life and death — to free the soul from this bondage.

Ever since the soul has come in the realm of Kal, it is unhappy. And whether it is a king or a beggar, all of them are unhappy in this world.

Nanak Sahib says, "Everyone in this world is unhappy. The only happy people are those who have relied on the support of Naam, who have done their practices and gone and manifested Naam. Only those people are happy."

The Saints have always contemplated, have thought about Their situations. They have understood the world for what it is. They've recognized that it is temporary. And looking at it as a temporary thing, They have taken out their mind and purpose from this world and all those aspects outside and directed it towards going within — going and manifesting Naam within. They have put all Their love and affection from this world into Their practice of manifesting that Naam.

So, if we see and develop all our wealth and make huge bank balances, at the time of death, none of these will go with us. The only thing that will transcend beyond death will be the Naam that we have worked for.

We have seen it amongst our elderly people who have identified themselves with their household and other wealth. And doing that, they have left us, and nothing has gone with them. So, we have seen it and witnessed it ourselves. And we should understand that, even in our case, it is going to be the same.

If you truly want to manifest the Radiant Form of the Master within, and you want to enjoy seeing the things within that are all kept inside you, if you want to experience and have those experiences in meditation, then you should spend that time in meditation. You should remove all those outward pulls and direct that towards meditation.

The Saints always clarify the same thing. They bring the truth and the reality of this world, and They explain all this to us. And we also listen to Them. We also understand it, but we fail to implement it.

So, when we listen to the Satsangs, we should make sure that, for at least an hour after listening to the Satsangs, we should try to internalize what is said. We should repeat what is said within us — try to internalize that — and keep thinking about it for one hour at least and not talk to others. By doing so, the words of the Masters then will settle within us.

* * *

Related to this, there is this story that, in a village, there was Satsang for a long time. For nearly thirty, forty years, there would be a Satsang in the nearby temple. And a lot of people would gather to listen to Satsang. About a thousand, fifteen hundred people would sit and listen to the Satsang every day.

Once, it so happened that a person came riding, and he was passing the place, riding on his horse. And he saw and was wondering why there was such a large gathering there at the temple? So, he felt like seeing what was going on.

He got off from his horse and tied his horse to a nearby tree, and then sat behind in that crowd, and was listening to the Satsang very attentively. When he was listening to the Satsang being given by the mahatma, the topic was of the pangs of separation from God Almighty, and what is the purpose of life, and what we are all doing and we should be, in fact, doing. He was listening to all of that, and it had a deep impact on him.

So, he was deeply impacted by the words being spoken in that Satsang. And after listening to all of that, he had very strong pangs of separation from God Almighty, and he was very very influenced by what was being said. So, he set his horse free immediately after the Satsang and took out all his dress and other things. And only in his inner wear, he sat there. After that, he moved from across various pilgrimages — he met various mahatmas. And that way, about ten years passed as he was in search of God Almighty. After ten years, he came back to that same place.

When he again came there and he was passing that place, he saw that where there were fifteen hundred people, now there were nearly four to five thousand people. And there was a very huge gathering.

So, he listened to the Satsang with the others. He sat and listened. And after the Satsang, he went there and spoke to the mahatma, and he requested that he be given an opportunity to speak. So, the mic was given to him.

Then he questioned the crowd, and he asked several elderly people who were sitting around, as to how long they had been listening to Satsang? So, some people — some elderly people — said that they had been listening for thirty years. Someone said twenty-five years. Someone said, "I've been listening for the last forty years."

So, when these people spoke, he said, "You people are really 'great'. I came here one day, ten years back, and in one Satsang, I got slapped so much — I got a resounding slap — and it changed my life. I still am reeling under that slap. And you people

have been withstanding this slap every day for the last forty years. So, you are really, really strong people."

That is the case with all of us, that we listen to the Satsang, and for the temporary period of time that we are listening, we are influenced by the Satsang. But then, everyone again goes back to square one. And they feel, "Whatever sweetness we are getting in life, let's take it now. Who has seen the future?" So that way, we ignore the words, we just forget it and move on.

Therefore, if we take those words seriously, and we do our meditations seriously, then we will also be able to unfold all the mysteries within. We will also be able to manifest the Radiant Form of the Master within and go and manifest Naam within. Because God Almighty has kept the same thing in everybody. It is only those who follow that practice, only those who take to it and do it with love and affection; they are able to get success on this Path.

So, those who have taken to the Teachings of the Master and, with love and affection, done their meditations, they have manifested the Master. And then, Master also belongs to them. They will also get all the benefits of this Path, and they will also get successful on the Path.

Bhaye aan kai aan bade ke, paav padungaa,
Bhaye aan kai aan bade ke, paav padungaa.
Kaa bapuraa thil tel,
Phool sang bikathaa mahangaa.

Paltu Sahib says, "I bow down to the feet of my elders because they have made me fit for this."

He says, "I bow down to the feet of my Masters — my elderly — Who have made me fit and Who have transformed me." It is like the transformation that a sesame seed gets in the company of the flowers.

Ordinarily, the oil of sesame costs about a hundred rupees for a kilogram. But when that is converted into perfume — what is done is, people make perfume this way — they take flowers, and they spread the flowers inside a cloth. Then, they place a thin layer of sesame seeds on that. Then they sprinkle a few drops of water. And then again, place flowers on top — then, another layer of sesame seeds on that. Like that, they make about three or four layers. And then they tightly wrap it inside a cloth for some time.

Now, that sesame seed absorbs that water, and with that water, it absorbs the fragrance of the flower. After some time, they open that. And in shade, they dry the

sesame seeds. Because in the sunlight, again that fragrance will get evaporated. That way then, in small machines, they extract the fragrance. They extract the fragrance and oil of that sesame. That oil now sells for thousands of rupees for ten grams.

That is the transformation of the same oil that has come about, because of the company of the flowers. So, that way, the price of that oil gets increased

So, Paltu Sahib says, "Like that sesame has got transformed because of the company of the flowers, like that, I came from a low caste of traders. My business was to lie and get money and make money. And, from there, in the company of my Satguru, I have been able to follow Him and then get that transformation within myself."

Sant hai bade dayaal, aap sam mo ko keenha.
Sant hai bade dayaal, aap sam mo ko keenha.
Jaise brungi keet sichchaa, kuch aisee deenha.

Masters are very gracious. And Paltu Sahib says, "The Masters are very gracious." The example He gives is of a Mason wasp. The Mason wasp, to propagate, does not lay its own eggs. It goes and catches caterpillars. And it makes small dwelling units in trees or near window frames and it catches these green caterpillars — these insects — and makes them unconscious. Then it brings those unconscious caterpillars and seals them inside those small dwelling units that it has made from mud. Then it seals the door of that dwelling. So, the caterpillar is encased in that dwelling.

The Mason wasp makes them unconscious so that, when it's filling it up, to get mud to fill up the dwelling unit, the caterpillar should not escape. That is why it makes them unconscious and keeps them inside. Then it seals the dwelling. So, these caterpillars are unaware of what is happening. And they are all inside those independent dwelling units that it has kept and made for them. Then every day, early morning at four o'clock, it comes and makes them listen to its sound. It makes that sound and, gradually, by listening to that sound, inside of those dwelling units, all these caterpillars transform, and they all become Mason wasps. So, it is only by its grace and by its effort, it transforms all these insects, all these caterpillars, and makes them like itself.

Like that, the Master showers Grace upon us — upon these souls who are lost — and with that Grace that is showered by the Master, the Master converts the disciple as Himself. He transforms the disciple into a Master.

Raayi kiyaa sumer ajayaa, gajraaj chadaayi.
Raayi kiyaa sumer ajayaa, gajraaj chadaayi.

Tulasi hoyigaa rend, saran kee paij badaayi.

Then Paltu Sahib says that — He gives another example — and He says, "The Masters have the power of converting a mustard seed into a large mountain. They have that ability to bring about that transformation."

* * *

This story that is written in the Shastras, in the holy scriptures, is about a goat. This goat was a domesticated goat, but it fell sick, and it became very frail and very weak, such that, the owner felt, "I should release this goat, because if I just leave it here and I keep it tied, it'll die here, and then I will have an unnecessary problem." So, he released and let the goat free.

Now, that sick and very frail goat somehow kept walking away from that village. And somehow, it went into a forest. Now, the animals also did not want to eat it because it was very sick, and it was very frail. So, it continued to go inside the forest and reached the den of lions. And, finally, it laid there, and smelling that goat, a lion came out.

And when the lion saw that this goat had come in front of his den, he went to see that goat and eat it.

Now, the goat surrendered before it. It lied prostrate before the lion and surrendered to the lion. When it did so, the lion felt merciful and he graced the goat, saying, "Okay, I will not eat you. I give you the boon of life." When he said that, he felt, "I have given the boon of life to this goat. I'm not eating it. But what about the other animals? They don't know this so, if I leave the goat, some other animal will eat it."

So, that evening, the lion summoned a gathering of all the animals, and all the animals came, including the herd of elephants. And all the other wild animals gathered before the lion. Then, the lion told everyone, "This goat, I have graced this goat. And I want to make sure that nobody hurts it or kills it. So, everyone has to listen to what I'm saying. If anyone disobeys or causes harm to this goat, then I will destroy the entire family of that animal."

Then, the lion told the elephants, "There is this pond which is about a kilometer away. Every day, one of you has to come here and pick up the goat on his back and take it to the pond and give it water — then again, come and drop it back here."

That way, every day, the elephants obeyed the order of the lion. One elephant would come and pick up the goat and make it ride on its back and take it to the pond to drink water.

Now, when that goat would sit on the back of that elephant, it could reach out to the new leaves of various trees. And it would eat those fresh leaves on those trees. Now, all of them had medicinal qualities and that illness of that goat, that also went away. And every day, it would get those fresh leaves to eat and drink water. That way, it became very healthy.

So, this is a story in the scriptures. One can see that the goat would ride on an elephant and became the king of the jungle. The animals were also treating it well, and it would ride an elephant and eat its food. So, if one wonders how the goat could get so much power, to ride on an elephant and act like this, it is only because that goat went in the company of the lions.

And like that, Paltu Sahib says, "It is that virtue of my Masters that a lowly person like me, of a very low caste, where no one would care or no one would bother about, that lowly caste person has now been transformed by the Grace of his Masters. And now, people are gathering to listen to what he has to say. They are giving him a lot of respect. He has become a king. He has seen the realms inside. And that is only because of the transformation brought about in him by his Masters."

* * *

He gives another example. In India, the plant of castor — castor seed — the plant of a castor seed is not greatly respected. It is generally ignored. And like basil and other plants — people pray to the basil, like the tulsi*.

** Hindi for 'basil'*

So, some foreigner took the seed of castor and went to his place. And there, there were no plants. He just put that seed in the soil and, from that seed, the castor plant came up. And since there were no other plants, all of them started respecting that and started giving it the respect of a basil plant. And everyone would pray to it.

So, like that, from being a nobody to being someone where everyone is praying to Him, that is the transformation that has come about in Him.

Palatu jaatin neech mein, sab augun kee khaan.
Palatu jaatin neech mein, sab augun kee khaan.
Naam ke re partaap se, bhaye aan ke aan.

Paltu Sahib says, "I was of a low caste and people would seldom come to me or meet me and would look down upon me. It is only with the company and the Grace of my Masters, Who have brought about this transformation, that now people bow — they lie prostrate in front of me. They take me and give me a lot of respect and ask me to do Satsangs and talk about the inner realms. So, all of this transformation has been brought about because of my Masters."

The idea of this Bani is that Paltu Sahib says, "Whoever takes to Naam, whoever follows this path of Naam, and takes to it with love and affection, can bring about that transformation within himself and reach a much higher realm because of that Naam."

Anyone who does whatever work in this world — however difficult or however great that work is — the name will not become immortal. The name becomes immortal only when one manifests the Naam within. So, only those people who have manifested the Holy Sound Current — who have manifested Naam within — only their name becomes immortal.

We can see that — we can observe that — Vishvamitra, Durvaasa, Vashisht, these were great sages of the Sat Yuga. And if their names are taken very actively, even now, a lot of plays are made on these great souls. Likewise, we hear about Kabir Sahib, Ravidas Ji, and Mira Bai. All of Them have become immortal because of Naam.

We see also Dadu Sahib, Paltu Sahib, Swami Ji Maharaj, all of Them. They have manifested that Naam. They have gone within to God Almighty. And there, They have got that immortality. Only Those Whose souls are immortal like this, Their names also become immortal in this world.

The devotion that is explained by the Masters, it is of a very high order. Those who have taken to this devotion, who have followed the instructions of the Master, and have plunged in this ocean of devotion, they have been able to swim successfully, and they have become immortal.

For those who look for pearls in the ocean, two people go in a small boat in the ocean. They are called marjivas, and they look for these oysters and these pearls. They go deep in the ocean in that small boat, and where they see some of these oysters floating, they understand that the pearl-bearing oysters will be at that location.

Where they see these oysters floating, they go down. They wear the diving suit, and they go at the bottom of the sea there. It is very dangerous to go in the ocean like that. There is danger and a threat to their life also, but they don't bother about all

that. They go inside. Then, on the sea shelf, they pick up the oysters and put them in their bag. And in some of these oysters, these oysters have pearls. So, they collect these oysters, and then they come up without fearing for their lives.

Unlike these people, the fishermen who decide that they want pearls, but when they take their boat and, at the seashore itself, they see the wide sea and huge waves, and they are scared of going in the sea, they sit on the shore, and they keep thinking what'll happen to their family if they go inside? And what'll happen to other things if they die, if some fish eats them? So, all these kinds of fears then overcome them, and they sit on the shore, thinking.

Now, for such people, will they be able to go in and get the pearls? So, like that, if they keep thinking and the fears overcome them, then they will not be able to get the pearls from the depths of the ocean.

So, it is in the same way for devotion when we keep thinking about this and not do the practice. Instead, we keep thinking, "What'll happen with the devotion that we do? What if we are actually successful and we get strong pangs of separation? And then, what'll happen to my business? What'll happen to my family? How will I react in this life?" All these things overcome us, and we feel, "No, maybe I'll do devotion after some time later in my life. I shouldn't do it now." Such people, who will keep thinking and not actually do the devotion, not actually do that Bhajan Simran, they will not be able to plunge in this ocean of devotion.

So, therefore, those people who will keep thinking like this, who are unsure, who lack faith in themselves and in this Path, they will not be successful.

For being successful, we should have a very firm resolution. We should be firmly resolved to do this devotion. And we should have commitment to do it. If we have this, then we will be able to take that plunge in the ocean of devotion.

Palatu jaatin neech mein, sab augun kee khaan.
Palatu jaatin neech mein, sab augun kee khaan.
Naam ke re partaap se, bhaye aan ke aan.

Radhaswami.

04

Meditation Talk

02 Aug 2024 — Morning

We Remain Deprived Of His Grace If We Have Not Prepared Ourselves To Receive That Grace

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Maharaj Ji has said in one bhajan, "You should do your bhajan and your Master will be with you."

Masters say, "If you do your meditation, you will automatically get the Grace of your Masters." They can shower Their Grace upon you when you do your meditations. So, it is important for us to do our meditations to seek Their Grace. Because that is the way to get Grace. But instead of doing our meditations, we pray to Him for showering His Grace. We make all kinds of requests and all kinds of prayers for seeking His Grace. But He's not able to do that if you are not doing your meditation.

We believe that when we are satsangis, how come there are difficulties that have befallen us? And we keep making prayers to our Master and requesting Him to shower His Grace. But we never candidly look within and see how much time we have spent in meditations, and how much of what He had asked us to do is what we are actually following.

If we do our meditations, even if it is for two hours, then the Master definitely pays attention and He sees and He also is very merciful, so He definitely showers His Grace. Therefore, to seek His Grace, we have to do our meditation. But we are so outwardly focused, we don't do our meditation. And instead, for the difficulties that we are faced with, we often complain to Him, and we often pray for His Grace, which is not forthcoming because we have not done our meditation.

Therefore, even Somanath Baba Ji has said, "You do your meditation and your Satguru will be with you."

And Swami Ji Maharaj has also said, "You do your meditation and you be completely immersed in your meditation, and that will give you the true peace."

* * *

Once, four people — four important people — who were ministers and secretaries in the government, and MLA's, all these people who were initiates of Sawan Singh Ji Maharaj, they came to meet Him.

So, Sawan Singh Ji Maharaj requested Bibi Lajo to prepare tea for them. And they asked them to sit. And then they had tea.

While leaving, they requested Sawan Singh Ji Maharaj that He should shower His Grace upon them.

When they asked that He shower His Grace upon them, Sawan Singh Ji Maharaj burst out laughing — and He kept laughing for nearly five minutes. And Bibi Lajo felt embarrassed, and she requested Sawan Singh Ji Maharaj, "They are all standing there, and You are laughing. You're just laughing away."

Sawan Singh Ji Maharaj then stopped laughing, and then He said, "Bibi Lajo, the irony is that you have to prepare — everyone has to prepare their vessels for assimilating that Grace, for receiving that Grace. And it is not that I don't shower Grace. Everyday morning, three o'clock, I take my basket of Grace, and I go from door-to-door to see who can receive it. But nobody is there. And their vessels are not prepared. And whoever is doing some little bit of Bhajan Simran, I shower a little bit of Grace on that person, on that devotee. And I come back disappointed."

So, one has to get dyed in the color of the Master. When one imbibes that color of the Master, only then, the Master will also be in that same color and be able to help that initiate, or shower Grace upon that initiate.

Even if we see people outside, when they do deity worships and they pray, they have prayers for their deities, they also are well prepared for that. They also get themselves dyed in that color of that deity and they do all kinds of offerings, and they are completely engaged in that effort to that deity. Only then, that deity also showers Grace upon them. Because, otherwise, even those deities don't shower Grace.

So, if deities can shower Grace upon their devotees, do you think that Masters cannot shower Grace upon Their initiates, Their devotees?

Kabir Sahib has said in one Bani, "There is no one equal to the Master for showering Grace upon the dear ones."

Let alone these three worlds, there is no one in the sixteen planes like that are equivalent to that of the Master in terms of His showering Grace upon dear ones.

Kabir Sahib has also said in another Bani, "If I make paper out of all the land parcels on this earth, and I make a pen of all the trees that are there, and I use all the seven oceans to make ink, I will still not be able to write enough about my Master."

There is indeed no one who can shower as much Grace as the Master. But for receiving that Grace, we have to prepare ourselves. We have to be imbibed in the love of that Master. And only then, He will be able to shower His Grace upon us. That is why we remain deprived of His Grace, because the fault is not with the Master — the fault lies in us, as we have not prepared ourselves to receive that Grace.

So, for receiving that Grace, we have to prepare our vessel. And the Masters say, "How is it possible that you have a vessel of gold, but it is filled with poison?" So, till we cleanse our minds, even outwardly, if our body is clean but we have an unclean mind, we will not be able to receive that Grace of the Master.

The Masters have, therefore, adopted two very simple measures — two simple practices for us to cleanse our vessels — that is, Simran and Dhyan, or the contemplation of the Master.

When we do our Simran and we contemplate on the Form of the Master, then we automatically are cleansing our mind, which is carrying impurities from several billions of previous lives. So, to clean that, we need to do our Simran, and we need to do Dhyan.

We have to cleanse our mind, and we have to make our vessel pure. In a dirty place, even a dog does not sit. We cannot expect God Almighty to come and grace our vessel, which is full of impurities and bad thoughts. So, we have to cleanse our mind.

Tulsi Sahib also has said in His Bani, "You cleanse your mind and take out all the thoughts of outsiders that are fogging your mind." When you cleanse your mind, you will automatically get clear contemplation of the Master and He will come within. So, it is important for us to cleanse our mind for Him to come. He is not far away. He's within only. So, for Him to come, the only thing that is required is for us to cleanse our mind.

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So, morning time is good. The atmosphere is good and, early-morning, our mind is quiet. And a quiet mind is very good for meditation. So, let us make the most of it, and let us sit for meditation.

05

Meditation Talk

02 Aug 2024 — Afternoon

The Two Things That Are Required For Us To Get Salvation— Remaining Fixated In Our Contemplation Of The Form Of The Master And Doing Our Simran

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The path of the Saints is very simple and straightforward. It is called Sehaj Yoga, or Surat Shabd Yoga.

In the earlier yugas, the path of salvation was by doing different types of pranayamas, different types of austerities, and very difficult austerities. And people would go in caves and in the jungles; and then, they would practice there. So, it was very difficult.

In those yugas, the lifespan of a human being was also longer. It was much longer, and he had much more strength physically also, to endure. And the mind was also very strong and powerful.

In those days, in the Sat Yuga, the lifespan was 100,000 years. And also, the power of the human was equivalent to 10,000 elephants, and the mind was also very strong. And because the souls were pure — the mind was pure — there was an element of a hundred percent truth in what people would do, and in terms of their actions. And, therefore, they had the power to endure all of that and do this Ashtanga Yoga and the other japas, tapas, and they could live on the food and berries in the jungles.

So, as the Sat Yuga progressed and Dwapar came, in that Sat Yuga, by doing karmas, the mind started becoming impure. And as the mind becomes impure, the strength of the mind and the body also reduces. So, in the Dwapar Yuga, the power of the human came down to about one tenth. So, from the power of 10,000 elephants, it came to 1,000 elephants. And the power of the mind, which was the equivalent of an elephant, became that of a goat.

So, again, after two yugas, when Treta started, by doing karmas, again the body became weak, and the mind became weak. And the body, which had the power of 1000 elephants, came down further to a tenth.

So again, as the Treta also passed, with doing more and more karmas, the mind and the body weakened. And it came down to below an elephant also. So, now, the mind has become very very frail and weak in this Kali Yuga.

So, in terms of the integrity, and in terms of the truthfulness in our actions, in the Sat Yuga, it was a hundred percent. There was only truth in everything that was done. Then, in Treta, about twenty-five percent reduced — and it was twenty-five percent false and seventy-five percent truth in all our dealings. And in Dwapar, that became fifty-fifty percent. And now, in Kali Yuga, there is more lies than truth. So, there is almost a hundred percent lies.

So, in those days, therefore, with that kind of endurance, people would do these austerities. And they would do doti, basti, neti, as cleansing processes. And then they would do their pranayamas.

So, in those days, these kinds of austerities were possible, and people would cleanse themselves completely. They would drink a few spoonfuls of neem juice and cleanse the stomach. They would vomit out whatever was there in the stomach. And by doing this — the doti, neti, basti — they would cleanse their body completely. And those pranayamas were different. They were quite different from the pranayamas that we do now. So, in the Kali Yuga, and in this time, if we try to do those kinds of pranayamas, it is not possible. In fact, now, the pranayamas that are taught are basically just to keep fit. And these are not the pranayamas one would do for spirituality.

And in these four yugas, now in Kali Yuga, the mind — because impurity of all the earlier yugas and earlier lives — has become very frail. And, therefore, it is wavering. It is impossible to get fixated in the mind. So, to get focus and attention is very difficult in this yuga.

And in this yuga, the life is contained in the food that we eat. And, therefore, it is an essential element of our living. So, if one says, "I will not eat food and I will do the pranayamas, or I will do these austerities." It is not possible in this yuga.

So, therefore, the Saints have adopted a straightforward and simple means — a simple practice — for getting salvation. And They suggest that we sit in whatever position that is convenient to us for sitting for a long time. And when we sit in that way, They teach us the practice of focusing our attention. And it is a very simple and straightforward process.

So, the mind now is wavering because it is impure. So, the practice is to cleanse the mind. By doing Simran, we are cleansing the mind of the impurities. And when we cleanse the mind, it will automatically stop wavering, and it will remain still. And the other thing is our faculty of contemplation. So, because we are carrying all previous impressions and we are outwardly focused today, our faculty of contemplation is all the time thinking about outward things and outward relationships. And it is again not fixated on the image of the Master.

So, the Masters teaches us these two simple processes — that of remaining fixated in our contemplation of the Form of the Master, and in doing our Simran. So, by Simran, the mind will become pure and still, and the contemplation will be that of the Form of the Master. These are the two things that are required for us to get salvation.

The mind is at the Eye Center, and it is wavering at the Eye Center. So, by repeating any japa, or repeating any words by the tongue, we are not able to get that mind to become still. So, it is important to do the Simran by the mind at the Eye Center. By doing so, we will be able to get that mind fixated.

Initially, while we do the practice, it is important to take the means of the tongue, where we repeat the Simran — we repeat the words by the tongue. And as we progress, we will gradually start doing it with the mind. But it is important to keep our attention focused at the Eye Center. Because if the attention is not focused at the Eye Center, then the mind will wander all over. So, it is important to keep the attention at the Eye Center so that the mind remains still there — and then do the Simran. So, initially, even if we have to take the help of the tongue to do the Simran, it is okay. But the attention should be at the Eye Center. And after that, gradually, the Simran will also start there.

It is important to perfect our Simran. And in doing so, if we have to take the help of the tongue to repeat the Simran, that is okay. But when we are repeating with the tongue, our attention should be on the Simran. So, even while walking or while we are doing any other thing, if we are repeating within with our tongue, our attention also should be in that Simran we are doing. By doing so, then we are perfecting the practice of Simran. And it should become such that the Simran should very naturally flow in the mind.

Simran is of a very high order, and we have seen that. And there are examples of great sinners who have done Simran and who have got salvation. So, if they have been able to do Simran and get salvation, you and I can definitely do the same. And we can do Simran and get our salvation.

The mind is very wavering, and it doesn't allow us to do Simran. So, even when we sit for our meditation, we repeat the Simran, two, three times, four times, and the mind immediately takes us away from there and it wanders away. So, it is very important for us to develop that practice and perfect that Simran.

So, it is important to perfect our Simran. And we should first try to force that Simran because the mind is not used to it. So, every time we get the opportunity, or we remember, we should do the Simran while walking or doing our work. And keep repeating it. Once it gets internalized and we perfect it, then the mind will automatically start doing Simran. And then, even if we are talking to somebody, or we are doing any other thing, the mind will continuously be doing Simran. That is called 'ajapa'. And when we reach that state of being able to do that kind of Simran, then we can understand that we have perfected that Simran, and we are now correctly on the Path.

So then, in that state, the path of spirituality starts. We start walking on that path of spirituality and we progress within. Because the mind then remains still, and it does that Simran all the time for whatever you are doing. So, we have to try to do that and achieve that state.

So, we should try to remember to do Simran all the time. And whenever we have spare time, or we are free, or our mind is not occupied by other things, we should try to do our Simran and keep on practicing that. So, when we do like this, then when we sit for our meditation also, that Simran which we have done in the rest of the time, that helps us do our meditation better.

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The time is good and the atmosphere is quiet. So, let us close our eyes and get connected to Bhajan Simran.

06

SATSANG

02 Aug 2024 — Afternoon

As A Duty-Bound Sevadar Of The Master, The Thought Process Should Be Devoid Of Desire — It Is Desire That Brings Us Back, Again And Again, In This World

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The paathi sings the Bani of Sant Kabir Sahib from the book: Santo ki Bani...

Kabir guru ki bhakti kaa, man mein bahut ulaash.
Kabir guru ki bhakti kaa, man mein bahut ulaash.
Man mansaa maanje nahin, hon chahat hai daas.

This is the Bani of Param Sant Satguru Kabir Sahib. Kabir Sahib did His preachings about six hundred and fifty years back. In those days, the community was largely orthodox, and it was the brahmins who had created all kinds of conventions and orthodox practices. That was the time when Kabir Sahib came, and He preached on this path of Sant Mat. Despite such an environment, Kabir Sahib preached on this path of Sant Mat. But very few people actually came on this Path, following the teachings of Kabir Sahib.

In this Bani, He speaks of the greatness of devotion. Devotion, knowledge, these are various means of trying to get salvation. So, Kabir Sahib has talked about the greatness of devotion.

The greatness of devotion is that one doesn't have to go in the jungles or in the mountains to do devotion. One can do the devotion in the comfort of their homes — or they can even do it outside. They can do it in the jungle. Devotion can be done anywhere. It is a state of mind where one is always thinking about God Almighty, about the Master, and he is engrossed in that thought and in his feelings towards God Almighty. That can be done, even in the midst of their households.

So, Kabir Sahib talks about the greatness of devotion, and on this path of Sant Mat, the first devotion that one has to do is of the Master. Because Master is the first step for us to understand and go within.

So, what is devotion? What is the devotion of the Master? The Master talks about three things – Satsang, seva, and Dhyan Bhajan. These are the three preachings and sayings of the Masters. The devotion of the Master is to stay within the realm of these three practices. One listens to Satsangs, does seva, and does the practice of Bhajan and Simran — even in the comfort of their homes, or wherever they are, they can continue and stay within the framework of these three pillars of this path of Sant Mat.

When this is done and one has love and affection for the Master, gradually one will withdraw the attention from the body and come to the Eye Center. When one does that, he manifests the Holy Form of the Radiant Form of the Master, and he gets the Darshan of the Master inside.

Once we have manifested the Master within, then our duty of that devotion of the Master is over. After that, it is the duty of the Master to take us further within. So, after we have manifested the Master within, then the Master takes us to the higher planes. He manifests the Holy Sound Current and the Light within, which are the two supports that the soul had before, but the soul has forgotten those. So, these are awakened. And then, with the help of these, the Master takes the soul further within.

Kabir Sahib says, "When one is trying to do the devotion of the Master, one should be very vigilant about what the mind is doing, and what thoughts the mind is carrying, and what it makes us do." So, we have to be always vigilant and pay attention to that. And we have to always try to stay connected with Simran.

Once the Master is manifested, then at each plane, the Master is always with the soul and He handholds the soul till He takes him back to God Almighty.

But Kabir Sahib says, "If you don't cleanse your mind and you don't do those practices and improve yourself, and you say that you are going to do devotion of the Master and become successful at that, then that is not going to happen."

Harash badaayee dekh kar, bhakti karein sansaar.
Harash badaayee dekh kar, bhakti karein sansaar.
Jab dekhe kachu heenathaa, augun dharein gavaar.

The mind is habituated to listen to good things said about it, and when we go in the company of the Masters, when we go to the Satsangs, then the mind is used to listening to good things about one's self, and is happy to do the seva so long as others are praising him. But the moment someone says something which it doesn't like, then that mind tries to distance itself from the Master.

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Once it happened in Somanath Baba Ji's ashram, there was this sevadar — a very good sevadar — he used to do a lot of seva, and for nearly twenty years, he was there. But he had a problem with his anger. He had anger issues. And once it so happened during langar time, somebody said something, and he got very annoyed or angry and he slapped that person.

Once this happened, people complained, and they went to Baba Somanath Ji and they told Him about this.

Immediately, Somanath Baba Ji said, "You remove him immediately — right now, from the ashram. Let him get out of the ashram. I don't want him here." Somanath Ji said, "You throw him out of the ashram." So, he left.

So, this man waited at the gate — outside the gate. But he didn't leave from the ashram, he was outside only. He stood there, the whole day, he was standing there. Then, the whole night also, he was standing. And the next day, Somanath Baba Ji inquired, "What happened? Did that person go from the ashram?"

The sevadars said, "No, he's waiting outside the gate."

Then Somanath Baba Ji said, "Okay, give him some food outside."

This went on for three days. For three days, he was outside the gate. Then, finally, Somanath Baba Ji graced and He forgave him. He told the sevadars to call him inside. When he came in, again, Baba Ji scolded him and told him, "That's not the way to behave."

And he promised that he would never do this again. Then, Baba Somanath Ji forgave him.

Bernard also knows him. His name was Mysore Maharaj. He used to consider himself like the king of Mysore. And he was a cow herder that way. He would take all the cows outside in the jungle to forage in the jungle. And there, he would loudly shout out the Satsang. People would ask him why he was doing this in the jungle?"

He would say, "I am making the cows listen to my Satsang."

So, there are people like this also in the sangat. And one has to see that, even if the Master scolds the person, or He speaks good about him, or He speaks bad about him, he never leaves the Master. He never leaves the ashram. That is true devotion.

Bhakti nisenee mukti kee, sant chade sab jaay.

Bhakti nisenee mukti kee, sant chade sab jaay.
Jin jin man aalas kiyaa, janam janam pachithaay.

Kabir Sahib says, "Devotion is the true sign of salvation." Saints have taken to this sign. They have understood the importance of devotion and taken the plunge in the ocean of devotion. They have been successful on this Path because They have taken that plunge of devotion and done it with all love and affection.

Unlike those who have kept thinking about the future, about the past, and about all the other things, and have got scared and have not taken that plunge of devotion, those people have not been able to get their salvation, and they have been coming, again and again, in this ocean of life and death.

So, the Masters have taken completely to devotion. For Them, it is only the Master and Naam. And They have not bothered to see here and there. They have taken that plunge in the ocean of devotion, and that is how They have been successful.

* * *

We see the example of Sant Ji. He had made a beautiful mansion of two or three floors, and he had purchased about forty bighas* of land in Rajasthan. He also had a stable full of cows — about ten Jersey cows. He had put his life savings in making all of this. And when Kirpal Singh Ji came there — his Master came there — then, on one word of the Master telling him that he should leave all this, it is not for him, and he has to go to 16 PS and he has to do his meditation there, he didn't think twice on that. He immediately followed the instruction of the Master, and he didn't look back. He didn't go back to that ashram. He completely left it behind. It was all a lifetime of savings he had put in there.

** A bigha is an approximate unit of measure in India that usually amounts to about a quarter of an acre*

Thereafter, he went and he did his meditation in 16 PS, and he never came back to that place. His family members and others took all the belongings there.

* * *

So, the Masters have taken that plunge in the ocean of devotion. They have left Their world behind, and They have not bothered to see what the future holds, or what is there. All that is secondary. They have clearly taken Their plunge with all Their love and affection, and that is how They have become successful on this Path.

People listen to Satsangs for so many years. And yet, they finally go on the path of the world. They take to worldly things and worldly possessions, and they leave and

ignore their devotion. In the end, all these possessions leave them, and they have to leave all this behind.

What typically happens is that one doesn't follow the Teachings of the Master, and instead, chases worldly possessions and worldly relationships. He is caressing the world, and in the end, the world ignores him, and he has to leave everything behind. This precious life is lost, and he has not even got the possessions for which he spent the whole life. And he has also lost the opportunity to manifest God Almighty.

For the initiates, towards the end of their life, they only have the burden of the Pralabdh karmas, which they have to redeem. Not only that, but they also have to redeem the Kriyaman, the karmas that they have done in this lifetime. It becomes a very large burden in the absence of any meditation, and they have to suffer as a result of this to redeem all that heavy burden of karmas. Then, whatever they pray to the Master is also not heeded because of this burden and the way they have gone about their lives.

Therefore, Masters tell, time and again, "You do your Bhajan Simran. Do more and more Bhajan Simran so that when you have to leave, you are not burdened and saddled with so much karma that you have to repay."

If one has not done that meditation here in this lifetime, but has love and affection for the Master, then at the time of death, the Master definitely comes for that soul. But since he has not done any devotion, he has not done his Bhajan Simran, he is kept at the higher plane where the lifespan is very long. And one has to then do that devotion for a very long time.

So, in this life, it is very simple and straightforward, because the lifespan is very short. In a very short time, we get the benefit of this devotion. But if we don't avail this opportunity, then at the higher plane, the lifespan is very long. And according to that life, according to that long lifespan, one has to do his devotion, which takes many, many years — a much longer period.

Those who do their meditation of two, two and a half hours, though they may not have got any experiences in those meditations, but they have diligently done that meditation, then at the time of death, their burden of karmas is also less. They undergo less suffering at the time of death. And the Master then takes that soul to a higher plane of Par Brahm. He takes it to the Mukhtipad, or the step of salvation, and He keeps the soul at that level. And where a jiva doesn't have any attachments in this world — he doesn't feel for any relations or any possessions or belongings here in this world — then even if he has not done that much meditation, the Master takes him straight to Sach Khand. Because it is only our desire, only our 'wants' in

this world, and only our feelings for this world, for which we have to come back into this world.

So, Bhajan Simran is done so that we distance ourselves from that strong attachment here, from that strong passion of possessions and wishes and desires. It is Bhajan Simran which is taking us away from that.

Therefore, if we don't do our Bhajan Simran, then we will have to go through that suffering for getting detached from all these desires and pulls of this world.

Bhakti binaa nahi nisthare, laakh karein jo koy.
Bhakti binaa nahi nisthare, laakh karein jo koy
Shabad sanehi hai rahe, ghar ko pahunche soy.

Kabir Sahib says, "You may try any measure, whatever you try, but if you don't have love and affection, then you will not get success on that path." Even if you are doing pranayamas and you're doing other austerities, or any other measures, till you have that love and affection on that path, you will not be able to get success there. Because by doing these kinds of austerities, like pranayamas, Ashtanga Yoga, or japas, tapas, what we do is, we get dominance of the mind, and we build an ego. And by doing so, we are not able to gain prowess on the mind.

By doing these kinds of practices, one may develop mystical powers, but one cannot control the mind because the mind is of a higher order. It is at the level of Brahm. And by doing these practices, one cannot cross Brahm. If someone does a lot of practice, at best, they may reach Sahasdal Kamal — the Thousand-Petaled Lotus — but there, the mind is far beyond that.

Therefore, rishis, munis — who have done a lot of these kinds of austerities — they may have a lot of mystical powers, but they don't have peace of mind. And they waste a lot of these energies and these powers in cursing people or granting boons to people led by their mind.

Somanath Baba Ji also did a lot of these pranayamas and austerities. For twenty-five years, he moved around only in a loincloth, and he did very, very difficult pranayamas. He would have those three or four spoonfuls of the juice of neem and do his cleansing, then do his practice. He had to withstand hunger for a long time. He did all of that and he got a lot of mystical powers also, but he still did not have peace of mind. And therefore, he set out in search of a Master. And eventually, when he got Sawan Singh Ji Maharaj, only then, he got peace of mind.

Even Sant Ji did a lot of these practices. He also did pranayamas and austerities for nearly fifteen years. And after that, he also got a lot of mystical powers. But again,

there was no peace of mind, and he was always on the lookout for a good Master. That is how, eventually, when he got his Master, he got his peace of mind.

So, all these yogis and all these rishis, they gain all these mystical powers by all these practices. And then, led by their mind, they work for only their gratification of their ego, and they spend their lives like that. They do their austerities, and they pray to certain deities — some pray to Shiva, Lord Shiva, and some pray to Lord Vishnu. And accordingly, after death, they also achieve that higher level of stay, depending on their deities. But they still don't have the peace of mind there.

Therefore, whatever practices you do, as long as you don't have that love and affection and devotion of a True Master, you will not be able to get success and salvation.

Jab lag naatha jagath kaa, tab lag bhakti na hoy.
Jab lag naatha jagath kaa, tab lag bhakti na hoy.
Naatha thod hari ko bhaje, bhakt kahaavein soy.

A true devotee, or a true gurumukh, is one who cuts himself from the attachments of this world and all his other relationships and focuses all that love and affection at the feet of his Master. So long as we remain attached in all these worldly pleasures, or in all our relationships, or we are driven around by all of these desires, we will not be able to get success on this path of devotion. For that, we have to detach ourselves from the affections of this world and focus those energies and that affection and love towards our Master.

So, the doubt comes into our mind as to what the Masters are saying. On one side, They say that we have to detach ourselves and leave all the worldly things and focus our love and affection towards Them. And, on the other side, we have to still continue to stay and take care of our karmas and live in this world. So, how is it that we do this?

The Masters say, "You have to do your deeds without having desires around them."

If we see the life Sawan Singh Ji Maharaj, He was also a householder, and He had a family. And yet, He did everything, and He was a gurumukh because He had moved that love and affection and desire for this world — He had taken it out of that — and put it at the feet of His Master.

So, He did everything. He took care of his children. He took care of his house. He went and did His job. And everything else was done, but yet, the affection and love was for His Master. He considered himself as a servant of the Master when He went about doing all these activities and living out all of these relationships that He had.

As a servant of the Master — as a duty-bound sevadar of the Master — He went about doing all of this.

So, when we do this, the thought process should be that it should be devoid of desire. When we have any action that we do outside, or when we have any relationship in which we are associated, then we should be devoid of desire. It is desire that brings us back, again and again, in this world.

Whatever action we are doing, if it is done without the desire of fruit or the desire of something in the future; then it is not going to affect us. It will be congenial on this path of spirituality.

Swami Ji Maharaj also, at a place, says, "You have to internalize and have that love and affection for the Master." He says, "All of us speak about the greatness of the Master and show love for the Master. But that is all done outwardly. We are not internalizing that. We are not bringing that actual love and affection for the Master inside us. We should be able to do it within us. Only then we will get success on this path of devotion."

So, we have to be true to ourselves. Whatever we are doing outside — whatever our behavior is outside — if that same behavior is within us, if those same feelings are within us, then only, we will get success. If we are showing love for the Master outside, we should also have that love and affection for Him within us.

Bhakti praan the hoth hai, man de keeje bhaav.
Bhakti praan the hoth hai, man de keeje bhaav.
Paramaarath partheeth mein, yeh tan jaav tho java.

Kabir Sahib says, "The devotion has to be done by the soul." The trait of that is that one should not bother about the mind and should not bother about the body. Leave the mind and body to the Master and focus with all your love and affection with your soul towards the Master.

Bhakti bhesh bahu antharaa, jaise dharani akaash.
Bhakti bhesh bahu antharaa, jaise dharani akaash.
Bhakti leen guru charan mein, bhesh jagat ki aas.

Kabir Sahib says, "There is a lot of difference in the devotion — in true devotion — and the outward devotion that one shows by wearing saffron clothes or showing outward traits."

Kabir Sahib says, "There is a huge difference. There is a difference of earth and sky between the devotion towards a Master and the outward show of devotion."

Outward show of devotion is where people wear or adorn saffron clothes, or white clothes, and they show outwardly that they are godmen. And they are constantly in this worry about showing that outward show of devotion. It is the worldly pursuits that drive them. And they are forever unhappy in that state.

Unlike that, the true trait of devotion to the Master is that, constantly the mind is lost in the love and affection for the Master — at the feet of the Master. He's always in the thought of the Master. That is the true devotion, unlike the outward show of devotion.

That devotee who is imbibed in the love of his Master, he's constantly only thinking of the Master. For him, he is not driven by outside wishes, outside desires. He is lost in his love for his Master, and that is why there is a huge difference between him and the outside show of love. Because those people are always concerned with what the world is thinking, and they are always driven by other desires and other vices.

Kabir Sahib, therefore, says, "There is a huge difference between that show of devotion and the real devotion of a gurumukh."

So, the difference is that, outside, when we do outward devotion, that devotion is driven by ego. One is always trying to satiate the desires driven by the ego.

Unlike that, a true devotee — or true devotion — is where we try to get ourselves rid of ego. We try to become the smallest of small and the humblest of humble. And we only look forward to our Masters and look forward to the love and affection shared with a Master.

Jahaan bhakti tahaan bhesh nahi, varnaastram tahaan naahi.
Jahaan bhakti tahaan bhesh nahi, varnaastram tahaan naahi.
Naam bhakti jo prem se, so durlabh jag maahi.

Kabir Sahib says, "Another sign of true devotion is simplicity and humility." There is no outward show of dressing or of any caste or creed or status in society — none of that. It is only humility, and it is simplicity. And they sacrifice their ego. They leave their ego aside. And, in true humility, they focus their love and affection at the feet of the Master. So, if we see the Saints, They reflect so much humility and so much simplicity.

Unlike that, if we see the outward sadhus or people who show it outwardly, they get carried away by their ego. They want people to bow down to them, lie prostrate

before them, and show them a lot of respect. Unlike that, the Saints don't like anyone touching Their feet. They like to stay at a distance.

* * *

I remember when we used to go for Darshan of Sant Ji. We used to have a very large contingent always from Andhra and Karnataka. The system for Darshan was that everyone would stand, and there were people from Maharashtra, Rajasthan, Karnataka, Andhra, all of us would stand in the queue. And because there were so many people, the time for Darshan was very short. So, one could hardly meet Sant Ji for a minute, or less than that, and take the chocolate or sweet that He would give and then walk ahead.

So, when these people would come, they would always bow down. When they would come to meet Sant Ji or take His Darshan, they would bow down and then take their chocolate and go ahead.

Now, in Andhra, they were used to going to temples and they were used to going to so many sadhus around here who liked to see them bowing down to them and touching their feet. It is a matter of habit here that, whenever they see someone, they will touch the feet and bend down.

The same thing they would do when they would go and take Darshan of Sant Ji. And Sant Ji would get annoyed, and He would always tell me, "You are not training these people properly when you bring them. Because they take so much trouble of coming here and they get hardly a minute to see me, and that they spend looking at the ground below."

Then I would tell Sant Ji, "It's not that. I always train them, I always explain to them, but they are just so much driven by their habit."

So, He would tell me, "You know, it is those outward gurus who are there. They like people because they don't have anything to give. They like people bowing down to their feet and going away. But Saints come into this world to give and if, instead of taking from the Saints by looking into Their eyes, one just looks at the ground, then they don't get that benefit."

Jahaan bhakti tahaan bhesh nahi, varnaastram tahaan naahi.
Jahaan bhakti tahaan bhesh nahi, varnaastram tahaan naahi.
Naam bhakti jo prem se, so durlabh jag maahi.

Radhaswami.

07

Meditation Talk
03 Aug 2024 — Morning

The Main Thing That We Have To Do Is, Do Our Simran — Because The Simran Is Cleansing The Mind And We Need To Cleanse The Mind In Order To Go Within

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Yesterday, I emphasized on the importance of Simran and Dhyan. Today, I would like to emphasize on Bhajan, which is equally important.

The soul has two faculties. It has the faculty of listening and the faculty of seeing. So, the faculty of seeing is called nirat. And the faculty of listening is called surat. Both these faculties are latent right now. And as we do our practices of trying to see within and trying to listen to the Holy Sound Current within, we are awakening these two faculties of the soul.

So, by doing these practices, we are trying to awaken the two faculties of the soul. And when we listen, if we try to listen, and we listen to the Holy Sound Current, even for a second if that Holy Sound Current is manifested, then it will redeem millions of karmas of millions of lives, because it is that pure.

So, that is how these three are very important in our practices — Simran, Dhyan, and Bhajan. And when we sit for Bhajan, when we close our ears and we try to listen by the inner ear of the soul, whatever sound we get to hear, that helps us on this path of spirituality.

That Holy Sound Current is emanating from God Almighty and it is resonating at the Eye Center. The mind cannot listen to it because it is outwardly focused, and it is wavering. So, it is not able to listen to that Holy Sound Current.

When in the quiet, we focus our attention, then that Sound Current — which is maybe sounding very distant — that gradually starts coming closer and we can hear

it more loudly. And sometimes, we can even see Light. So, by doing this practice, we are trying to see that Light and listen to that Holy Sound Current.

We should do only one practice at a time. When we are sitting for our Simran and Dhyan, we should not focus on the Holy Sound Current. Even if we listen to the Sound when we are doing that Simran, and we are focusing at the Eye Center, we should continue to do so. We should not leave our Simran and try to listen to the Sound.

So, that way, we should do our Simran and Dhyan, even if we listen to the Sound Current. And the other way around also, when we are listening to the Sound Current, we should not do our Simran at that time. We should only try to listen to the Sound Current and try to see the Light.

So, when you are doing your Simran, you should only do your Simran and try to focus your attention and contemplate on the Form of the Master. At that time, you should not try to listen to the Sound.

Therefore, when you sit for that two hours of meditation and you do your Simran and Dhyan, you may listen to the Sound Current. Mostly, one gets to hear the Sound Current. But we should not focus on that Sound Current and leave our Simran and Dhyan. We should continue to remain focused on doing our Simran and Dhyan.

The main thing that we have to do is, do our Simran. Because the Simran is cleansing the mind. And we need to cleanse the mind in order to go within. So, even if we hear the Sound while we are doing our Simran and Dhyan, we should not focus on that. Instead, we should continue to do our Simran and Dhyan. That is the main process. Because even those** sound currents that we hear, they are not going to take us inside. It is only a matter of listening at that point.

It is only when the mind is pure and clean, it will be able to go within and get pulled by that Holy Sound Current.

So, it is more important to do Simran and Dhyan now. In our meditation of two and a half hours, we should at least sit for two hours of doing Simran and Dhyan, and maybe about twenty minutes or so, we can do our Bhajan in order to keep that practice live –of trying to listen and see within. But the main emphasis is to do our Simran and cleanse our mind and do the Dhyan or the contemplation of the Form of the Master.

Swami Ji Maharaj, in one of His Banis, has also said, "Those people who leave the meditation, leave their Simran and the contemplation of the Master, and instead, only try to focus on the Sound Current, they are fools."

It is only after we manifest the Radiant Form of the Master — and with His Grace, He will manifest that Holy Sound Current — that is the Sound Current that will be perennial. All these other sound currents that we hear now are from the lowest centers.

So, sometimes, while doing our meditation, we may hear the Sound Current becoming very strong and very loud. But we should still focus on our Simran and Dhyan and not follow that Sound Current.

So, till we manifest the Form of the Master within, and then, with His Grace, that Holy Sound Current is manifested, we will not get that perennial Holy Sound Current. All these other sound currents are from the lower centers and lower deities and gods and goddesses. And these are not permanent. They will be there for some time, and then they will go or change.

So, therefore, emphasize on Simran and Dhyan. And in our meditations, do about fifteen, twenty minutes of Bhajan so that we continue with the practice. So, let us not pursue only the Sound Current until we have manifested the Form of the Master within. Let us focus and try to manifest the Master first.

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So, the time is good, and the atmosphere is quiet, and let's make the most of it. Let us close our eyes and sit for meditation.

08

Meditation Talk
03 Aug 2024 — Afternoon

Love Cannot Be Segregated — It Cannot Be Split Between The Outside World And The Master — Love Has To Be Singularly Focused

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Sant Mat is a path of love and affection. Our soul is a form of love. And God Almighty is also a form of love. And the Master is also a form of love. The path to meet God Almighty is also a form of love. And without that love and affection, we are not able to manifest God Almighty.

So, that path to meet God Almighty is also that of love and affection. Until we develop that love and affection, we are not able to tread that Path.

Today, our love and affection is spread in the outside world and in our possessions and all our relationships. So, wherever we are spreading that love, that much is less love and affection that we have for the Master. And that is why we are not able to get successful on this Path. Because of this love and affection we have in the world outside, our mind is constantly wavering, and we are not able to get that fixation on the Master. And that fixation will come about only by love and affection. Only when you have love and affection, you will be able to focus your attention.

So, the Masters tell us about this. And we have been spreading this love and affection in this world. And time and again, we have been coming in this world. And this has been happening for millions and millions of lives. So, the Masters are telling us to focus our love and affection towards the Masters. So, till we withdraw that love and affection from this world outside and focus it at the feet of the Master, we will not be able to get that success on this Path.

Because love cannot be segregated like that, it cannot be split. Love has to be singularly focused.

The Masters tell us to also be in this world and take care of all our relationships and all our responsibilities in this world.

So, we have done this for millions of lives before. We have always given our love and affection to this world.

So, Masters say, "This one life, you give your love and affection to the Master. And while you give your love and affection to the Master, you continue to stay in this world and carry out all your duties for everything else. Be duty-bound but have your love and affection at the feet of the Master." Because the way we should keep our attitude in this world, the way we should go about in this world is, we should have that love and affection towards the Master and be His servant while we are doing all other worldly matters. Because when we keep that attitude of being a servant of the Master while we go about doing all our worldly things, then we will not develop that desire in all the actions that we do. So long as we don't associate desire in the thoughts and in the actions that we are doing, and we keep that selfless — being the servant of the Master — we will not get affected or swayed by those actions or by those feelings or whatever we have to do in this world.

Today, we have that love and affection in this world. And we see for ourselves that if someone leaves us, or we are deprived of some possession, then we get very sad and we have a breakdown because of that. And that is because we have focused that love and affection in those possessions or in those relationships.

So, instead of doing it that way, when we focus that love and affection towards the Master, then, even in a situation which is adverse, we will not feel that difference, because that desire is not stuck in this world. It is at the feet of the Master.

So, when we think about, or when we have that love in this world, we are constantly thinking about this world. Instead, when we have that love and affection towards the Master, we will constantly be thinking about the Master, about Naam, and about our Simran.

This is the reason why we are not getting success on this Path. Because we have distributed that love and affection in this world outside. And in doing so, we have only outwardly displayed our love and affection for the Master. Within us, we have filled it with all love and desire and affection for this world.

We have a live example. Kirpal Singh Ji, His second son passed away when he was very young. He was about fifteen or sixteen years old. So, when Kirpal Singh Ji was sitting in meditation, His second son felt something. And he came and then he removed the hands in the meditative position in which Kirpal Singh Ji was sitting, and he lied down on Kirpal Singh Ji's feet, on His legs. And that way, looking at Kirpal Singh Ji's face, he passed away.

So, when he passed away, Kirpal Singh Ji informed everybody, and He also informed His friend in Agra, Mr. Raja Ram Seraf. And He informed him and told him also about the demise of His younger son. And when Raja Ram Seraf got this message, he also felt, "Indeed, Kirpal Singh Ji must be feeling very sad because of this, and he must have broken down because of the passing away of his son. So, I should go and attend the funeral and express my condolences and give my support to him."

So, when he reached Kirpal Singh Ji's residence, they had kept the body of that boy and they had wrapped it in white cloth and there were flowers people had put on it. So, when Raja Ram Seraf came, he was looking at Kirpal Singh Ji to gauge the extent of sorrow that he would be suffering, and whether there were tears in his eyes.

But he did not see any sign of remorse or any sign of sorrow or tears in the eyes Kirpal Singh Ji. So, he felt, "Maybe when they take the body to the crematorium, he may have a breakdown, or he may have tears in his eyes." But when they went there, even there, he did not find any sign of grief or sorrow on the face of Kirpal Singh Ji.

Then he continued observing Kirpal Singh Ji. So, he felt, "Maybe when they light the funeral pyre, at that time, maybe he will have some tears in his eyes. There will be grief at that time." But when that was also done, the funeral pyre was lit up and it started burning, but there was no sign of sorrow on the face of Kirpal Singh Ji.

So, when he observed Kirpal Singh Ji like this, he wondered, because people were crying and there was gloom everywhere, but there was no sign of sorrow on the face of Kirpal Singh Ji. So, he was wondering as to why he is not having that grief? Why there is not a single tear in his eye? And he was wondering whether his heart is of stone. And why is he not feeling this grief?

So, Kirpal Singh Ji went about in the normal ways, extending His courtesies to all the visitors who had come to attend the funeral. And when they walked back and they reached home, Raja Ram Seraf went to speak to Kirpal Singh Ji. He took Him aside and he asked Him, "Everyone is crying, and people are feeling very sorry, and yet I don't see any sign of grief on your face. I haven't observed a single tear coming from you. So, what is it? Do you have a normal heart, or is it of stone? Why aren't you feeling the grief?"

So, when he questioned Kirpal Singh Ji, then Kirpal Singh Ji told him, "Look, he was not my son, he was the son of God Almighty. And God Almighty had given him to be with me for some time. And when he was called back, why should I have that grief? It was His wish to send him to me, and it was His wish to call him back."

So, when he saw this, Raja Ram Seraf was greatly influenced by the thoughts of Kirpal Singh Ji, and he felt, "If he is like this, his heart is so strong, and his mind is so strong, then how will his Master be?" And therefore, he asked Him for being taken to His Master.

So, then Kirpal Singh Ji told him about His Master, Sawan Singh Ji Maharaj. And He said, "I have been initiated by Him." So, with that, Raja Ram Seraf decided that he will also go to Sawan Singh Ji Maharaj. So, he and his wife then went to Sawan Singh Ji Maharaj and got initiated.

So, gurumukhs go about doing all their activities as a householder. They do everything. They take care of all their duties, and they go about their lives in the normal way. But their love and affection has been withdrawn from this world — and it is at the feet of the Master. And that is why they are able to develop that spirituality. They are able to manifest God Almighty in this life itself.

So, Kabir Sahib also, in His Bani, has said, "So long as you have your affection in this world, you cannot call yourself a devotee. Only when you are able to withdraw that affection from this world and direct it towards your Master, only then you can call yourself as a devotee."

So, Sant Mat, though it sounds very simple and straightforward, is equally difficult to tread on.

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So, the time is good. Let us make the most of it. Let's close our eyes and get connected to Simran and Dhyan.

09

SATSANG

03 Aug 2024 — Afternoon

Don't Get Digested By This World And Don't Get Carried Away By This Dream State

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The paathi sings the Bani of Swami Ji Maharaj from the book: Santo ki Bani...

Mili nar deh yeh tumko, banao kaaj kuch apana.
Mili nar deh yeh tumko, banao kaaj kuch apana.

This is the Bani of Param Sant Satguru Swami Ji Maharaj. Swami Ji Maharaj has not written all these Banis. They are written by His gurumukh devotee, Saligram Ji. Saligram Ji, in those days, was a double M.A., which was the highest degree one could get. He was in a very high post in the government.

In those days, he was the postmaster general for the entire Zila* in that area of Agra. And he had a very unique love and affection for the Master. He was a very learned person.

** In India, a Zila is a division or administrative district responsible for the implementation of government policies at a local or grassroots level*

He wrote all these Banis, and he dedicated all of these to Swami Ji Maharaj. Later, when he initiated, he did not give the Five Names. He only gave 'Radhaswami' as the initiation — the name in the initiation. He loved his Master so much that, beyond that, he did not accept any other thing.

There were two prominent gurumukh disciples of Swami Ji Maharaj — one was Jaimal Singh Ji Maharaj, and the other was Saligram Ji Maharaj. In terms of the way both of them were devoted, Jaimal Singh Ji Maharaj would spend most of his time in meditation, and Saligram Ji would spend most of his time doing seva of Swami Ji Maharaj and the ashram.

So, both of them were working, and after their hours of duty on Saturday, both of them would come to Swami Ji Maharaj's place. Then, Sunday, they would spend there.

After Darshan, Jaimal Singh Ji Maharaj would sit for meditation and Saligram Ji would do seva.

Swami Ji Maharaj had His mansion in a place called Panni Gali, and the water there in the bore well was salty and it was not fit for drinking. So, Saligram Ji would carry potable water from about one and a half kilometers away. And he would do that seva of bringing that water.

He used to carry one large pot on his head, and above that, one smaller pot. That way, he would fill water, and he would bring it to Swami Ji Maharaj's house. This seva, he would continuously do on Sunday. A number of his relatives who were brahmins, used to stay in the same lane. They would often taunt him, saying, "What is he doing. He's off his mind." So, they would keep taunting him like that.

They would say, "He is at such a high post, and he is a brahmin." Saligram Ji was a brahmin. They would say, "He is at such a high post, and yet, he's shamelessly carrying these pots of water and working for the kshatriya." Swami Ji Maharaj was a kshatriya, of a lower caste, as brahmins would consider themselves of a higher class compared to kshatriyas. They used to say, "He has eaten food with that kshatriya, and therefore, his mind has got spoiled because of that. And he is doing these kinds of things shamelessly."

A number of them would keep taunting him when he was doing the seva, and he would have to pass their doors to carry that water back and forth. And every time this happened, they would keep taunting him, again and again. But he did not get dejected by these taunts. Instead, he would enjoy these tauntings of his relatives.

So, that way, his relatives kept taunting him. And after about five, six months, they felt, "He is shameless, and he's not going to change. There's no point telling him." So, they used to close their doors and lock the doors when he passed by.

When Saligram Ji noticed, he felt, "These people, perhaps they're not noticing me passing by and they've stopped taunting." So, what he did was, he tied these jingling bells to his feet, which dancers tie. Classical dancers tie these to their feet when they dance. That makes a lot of noise. He tied them so that they would take notice of the sound and when he would walk past, he would make that noise. These people would think some eunuch, or someone like that, has come outside their door. So, they would open the door to see who has come. And when they would see, it was this 'maharaj' who was walking.

When they saw him, they would again get very annoyed, and they would think, "He has really gone mad. He's beyond repair."

So, he used to do a lot of seva, and Jaimal Singh Ji Maharaj used to do a lot of meditation. Both of them would talk to each other and they would come on the weekends. Jaimal Singh Ji Maharaj would do his meditation, and Saligram Ji would do his seva.

This Bani is written by Him. All the Banis of Swami Ji Maharaj have been written by Him and they are very hard-hitting and very straightforward Banis that He has written. They are very simple to understand and very direct. So, these Banis have all been written by Him.

In this Bani, He says (in the name of Swami Ji Maharaj), "You have been given this wonderful opportunity to be a human and as long as you are in this human body, you should make the most of it."

There are 8.4 million lifeforms that have been created. And the human form is the highest of all of these lifeforms because the uniqueness of this human form is not there in any other living form. This human form is the door to salvation. This is the only unique lifeform that has been created to manifest God Almighty Himself. Why has that been done? That has done because the soul, after it has been through all these 8.4 million lifeforms, it is suffering, and it needs to be released from this suffering and pain. And the only way that it can get that freedom is through a human form. So, that is the uniqueness of this human form. When God Almighty graces a soul, He gives the present of this human form — He gives the boon of this human form and brings that jiva in this form.

In all the lifeforms, all the animals and everyone is working for sustenance — and that is done in all the lifeforms. If we spend the precious human lifeform only in that — only in the sustenance and in outward things — then there is no difference between this lifeform and any other lifeform.

The Masters caution, "This lifeform is the only lifeform in which God Almighty is residing with His full Creation. In this, He has kept the path of manifesting Himself — for manifesting God Almighty. And in this lifeform, if we don't do that main purpose for which this lifeform has been given and waste it on doing all the other routine things that one does in any other lifeform, then it is a waste of such a precious opportunity."

Therefore, the Masters have, time and again, tried to caution and awaken us by writing these Banis.

Mili nar deh yeh tumko, banao kaaj kuch apana.
Pacho mat aay is jag mein, jaanio rain ka supanaa.

He says, “Don't get digested by this world. And don't get carried away by this dream state.” Just like we have a dream in the night, that dream may be for a few minutes. This life is also a similar dream state. And like our forefathers have left this world, we are also going to leave it.

Everyone goes through this grind of four stages in their life. The first is the childhood, which goes in the ignorance of the childhood. The second is when one is in the adolescence, and the time goes in studying and doing learning. Then, there is the adulthood, where one spends the time earning his livelihood and caring for the others. Finally, it is old age. And in that old age, all the disease and all the ailments surround the person, and he spends that stage in difficulty and in pain.

So, the Masters always caution us, always awaken us to this reality. But we also listen to all these Satsangs. We also listen, and attentively listen, to all this. But we do not assume this. We do not assimilate this upon ourselves. We feel, “What the Masters are saying may be relating to somebody else. It may not be relating to me.” We have to understand that the Masters are telling it for everyone, including ourselves. And if we take that seriously, only then we will be able to get that transformation.

So, as long as you do not internalize what the Masters are telling us and we actually walk that Path — till we actually tread that Path, do those practices which the Masters tell us, till then, we will not be able to bring about a transformation within ourselves and we will still be on square one.

Kabir Sahib also says, “This whole thing is not permanent. Everything is transitory and we have to understand this state and work accordingly.”

Pacho mat aay is jag mein, jaanio rain ka supanaa.
Deh aur greh sab jhoota, bharam mein kaahe ko khapana.

He says, “This body, our house, and this world, these are all false. They are not permanent. And one day, we'll have to leave all these.”

Mahatmas say, “You are not this body with whom you are identifying. You are the soul. This body is but an earthen vessel given to you — given to your soul — for you to perform here. Eventually, you will have to leave this body and go.”

We can observe that, on death, when the soul leaves the body, this body changes. In the south, people bury the bodies — south India. If someone dies in the evening, it is even more difficult because, in the night, to go and dig a grave and bury the body becomes a problem. So, they have to keep the body overnight.

Now, the family which so dearly loved this person, on the soul leaving that body, that family starts looking at that body quite differently. They get scared of that body. And people often keep the bodies outside for the night. They keep someone to guard it because, otherwise, animals will come. There is a different smell that the body gives out after death. The animals and all also look at that body for eating. It has to be preserved and kept guarded till it is buried. That is how there is so much change once the soul leaves this body.

Therefore, Mahatmas say, "You are the soul. You belong to God Almighty. You are a son of God Almighty. You belong to Sach Khand and this is not your world. This is not who you are. This body is not yours. You are only here to drive this body."

They say, "You are the soul. You are the son of God Almighty, and Sach Khand is your world. This is not your world. This world belongs to Kal and Maya, and there is nothing permanent in this world."

This is the world where one is in the cycle of life and death. That is why this world is called 'Mrityu Lok', or the 'world of death'." Where you are coming from, that is the world of immortality. That is where there is no night; there is no day; there is no sun; there is no moon. It is only raining nectar all the time, and you are in that permanent and perpetual bliss of being in the company of God Almighty and becoming God Almighty. There you will manifest, and you will yourself transform into God Almighty. That is your true world and that is where you belong. And that is where you're coming from.

Therefore, Mahatmas say, "This opportunity of human life, which is given to you, is very rare and very precious. If you don't make the most of this opportunity and you are thrown back in those 8.4 million lifeforms, then how are you going to do that devotion? How are you going to get that salvation and go back to your True Home?"

They say, "This life, or this human form, is the only form in which you can transform from being a human to being God Almighty." Kabir Sahib says, "I beat the drum, and I keep saying loudly that, with each breath that you are taking, you are losing the wealth of three worlds."

Therefore, you should make the most of this opportunity. If you lose this opportunity, then there will only be repentance at the end.

Deh aur greh sab jhoota, bharam mein kaahe ko khapana.
Jeev sab lob mein bhoole, kaal se koyi nahi bachna.

He says, "When you come in as a human, greed dominates the mind. In this greed, we want to assimilate a lot of wealth here and a lot of possessions and try to keep

on gathering all of that. And, though we are aware, we turn a blind eye that, eventually, we'll have to leave all these things behind. Nothing of this is going to go with us. But yet, we are overcome with greed. And we spend the life in trying to collect all these temporary possessions.

The only wealth that one can take with us from here is the wealth of Naam. With each breath, if we gather that wealth of Naam, then it will be permanently with us. One can never lose that wealth of Naam. It cannot be stolen from us. And near and dear ones also cannot take it or deprive us from that wealth. Whoever builds that wealth of Naam will be able to get the benefit of that Naam.

If the wife does the meditation, she gets the benefit of it. If the husband does the meditation, he gets the benefit of it. So, this wealth is very personal. This is the only wealth that can get us out of this world of Kal and Maya and take us back to God Almighty — make us meet our True Father.

In gathering these possessions, people are so overcome by greed that they do all kinds of things. They bend all kinds of principles. They even kill for this. And they forget that whatever they are doing, the deeds that they are doing for gathering these possessions, they will have to pay back.

So, when we come into this world, we already have our deeds, and we will get all the possessions that are fated for us. And we will get that. If we go about the routine of our lives, we will get all the things that are meant to be received by us as per our deeds. But the moment we start trying to eye the possessions of others, and try to procure those by illicit means, then God Almighty doesn't forgive us for that. And we have to pay for it.

Jeev sab lob mein bhoole, kaal se koyi nahi bachna.
Thrusnaa agni jag jaara, padaa sab jeev ko thapana.

He says, "The fire of desire has infected everybody. Nobody is free from that fire of desire." If we have a hundred thousand rupees, we want a million rupees; and that way, if we have a million, we want more. There is no end to it. That fire is burning everybody.

So, that fire of desire burns everyone, from a beggar to a king. The king may be sitting on a throne of gold, and he may be sleeping on a bed of silver, and his coffers may be full of wealth, but yet, he's burning in desire, he wants more.

That fire of desire, which has been ignited by Maya and has been set for everyone, that doesn't allow us to do the meditation of God Almighty. It constantly burns and we constantly want possessions here.

Nahee koyi raah bachne ki, jale sab narakh kee agina.

He says, "These fires of desire eventually take the jiva to hell for suffering and redeeming the deeds that he has done trying to gain those possessions."

Like the kings, these are souls or jivas who have done a lot of meditation or penance earlier and who have been in the heavens. After that period of penance is over, they become ministers, they become prime ministers, kings, and they come and hold high positions.

But the fire of desire here is what burns them. They want to acquire more. They want to take other people's wealth. That is why kings take their armies and try to control other places. And in all of this, they build a huge burden of karmas, for which then they have to go into hell and redeem those.

The Masters tell us and They don't lie. They tell this truth, that within us, on the right side, there are sixteen planes which go ultimately to God Almighty. And on the left side, there are twenty-seven different types of hells — and the twenty-eighth is called Pitra Lok*.

** Sometimes referred to as Patal Lok*

If we go inside, when we open our Third Eye, we will see for ourselves these two paths. One is a very bright and illuminated path which goes to the right side and the higher planes. The left is a darker path, and that takes us into these different hells. Each of these hells has a different form of punishment. Depending on how you have sinned in this world, you are punished there in these different types of hells that have been created to mete out that punishment.

So, therefore, whatever deeds we are doing, whatever sins we do, in order to satiate our desires here, we have to then pay for those sins by undergoing those sufferings in those hells.

Jalenge aag mein nisdin, bahuri bhoge janam maranaa.
Bhatakthe ve phire khaani, nahi kuch teekh un laganaa.

After the punishment is served out, and that jiva undergoes all the punishments of hell — after those twenty-seven different hells — it comes to the twenty-eighth, which is called Pitra Lok. And in the Pitra Lok, it is a state where our karmas are all accounted for. And depending on our residual karmas there, the jiva is sent into these 8.4 million lifeforms. So, the jivas, who have gone into hell, will not come back into a human form. They will first go into these 8.4 million lifeforms.

Typically, they first go into the form of trees. After the trees, they go into the form of insects. After the insects, then they will go in the form of birds. And after the birds, they will go into the form of water animals — the fish and others. After that, they will be taking the form of animals. And after they take all those forms of different animals, they will finally come in the form of a cow or a bullock. And after that only, they come into the form of a human form. So, all the cows and bullocks will eventually become humans.

Again, these lifeforms are not singular; there are so many lifeforms. Like in trees and plants, there are thirty million lifeforms. In insects, there are twenty-seven million lifeforms. Likewise, in birds, there are 1.4 million lifeforms. In fish, there are nine hundred thousand lifeforms. And then, the final four hundred thousand lifeforms are those of animals, in which we have gods, goddesses, yaakshas, gandharvas, and humans. So, the soul has to endure all these lifeforms and suffer in all of these lifeforms. And then, its pleas for help are not heard by anybody.

If we see in the jungles, the larger animals kill the smaller animals. They are happy killing the smaller animals. There is a lot of suffering when they are being eaten by these larger animals. So, they also pray out to God Almighty to help them. But then, nobody is coming to help them, because that is their own karma. That is how they have built their own deeds.

Again, if we see the fish in the water, there are so many different types of animals there. The larger fish eat the smaller fish. There is no court there for giving any justice and they have to go and pay off their deeds there.

So, that way, the soul, the jiva, suffers through all of these lifeforms and it constantly cries out to God Almighty. But there is no one to listen and it is redeeming its deeds. Finally, mercifully, that jiva is given a human lifeform again. But then, in this ignorance, in this blindness here, even this lifeform is lost.

Kahoon kyaa dukh vah bhoge, kahan mein aaa nahi sakanaa.
Dayaa kar sant aur satguru, bataavein naam kaa japanaa.

Even in this lifeform, even in the human lifeform, there is a lot of suffering. We see there are all kinds of suffering — some are suffering because of illnesses, some are suffering because of relationships, some are suffering because they are poor. So, there are all kinds of sufferings that people, or that jiva, undergoes, even as a human.

Nanak Sahib says, "There is nobody who is happy in this world. Everyone is suffering. The only jiva who is happy, is the one who has manifested Naam within, and who has the support of Naam within. He is the only happy soul."

That is because he has overcome desire there. He has overcome the wishes and desires and that is why he is happy and content in the manifestation of the Naam within. In all other ways, otherwise, we are still burning in that fire of desire. And, therefore, we are unhappy.

Again, seeing all the jivas unhappy, even as humans, the Masters and Mahatmas take mercy on these jivas, and They try to explain and show the way how the jiva can get rid of that misery, get rid of that suffering, and become happy.

So, the Masters show us this way of doing Simran. And such is the power of Simran that you can become a sannyasi just by doing that. They say, "You do your Simran when you are walking, when you are eating, when you are traveling. Make it a habit to do your Simran all the time. If you are doing farming, you do your Simran when you are farming.

And that way, if you are able to do Simran all the time, then you are a sannyasi by not even requiring to sit in meditation. You can automatically get the withdrawal of your attention, while you are walking, when you are doing Simran. Such is the power of Simran.

* * *

After Somanath Baba Ji left His body, once, when I went to Mumbai, though my parents were there in Mumbai, I chose not to stay with them, because I was happy staying in the residence of Mr. R. R. Singh. He was a sadhu, and his soul would go inside. I was always happy in his company. So, when we went to Mumbai, we chose to stay at his place.

I had gone there to stay. He used to stay in a very small, one-room house, near Dadar, on Bhawani Shankar Road. It was a very small room, a single room, in which he also carried out his business, and where his family also stayed. It was just a very, very small room. And he used to do this business of selling betel leaves — betel leaves and all the ingredients that go in making a paan.

He would get betel leaves from different parts of India. So, the Varanasi paans — that is the betel leaves from U.P., from M.P., they would come. These would be in large boxes. About six or seven large boxes would come.

Now, with betel leaves, the thing is, you have to keep segregating the betel leaf, time and again. Because if you leave it like that, then if one betel leaf gets spoiled, they will spoil the adjacent betel leaves immediately. So, that way, you have to keep sorting out these betel leaves and weeding out all the bad leaves and keeping the good leaves and taking care of them. So, that way, you had to see each and every leaf and then keep sorting.

There were two other helpers. And then there was me and R. R. Singh Ji.

Now, R. R. Singh was a sadhu. So, if it was an ordinary human, an ordinary person, he would talk about all the other worldly things. But being a sadhu, he would always focus on meditation and Simran and point out only these things.

He would tell us, "With each paan that you sort, when you turn a leaf, you should do one Simran. And that way, you should keep on doing Simran." And all four of us would sit together and we used to sort out those leaves.

He would pay attention and point out, as soon as the mind would de-focus and start thinking some other thing, he would immediately point out, "See where your mind has gone", and continue with Simran. So, again, we would start doing Simran.

Again and again, this would keep on happening. The beauty of this was that I stayed there for about three months, and even with my eyes open, while we were sorting these leaves, by doing Simran, the withdrawal of the soul would keep happening. That was even with our eyes open and while we were doing everything. Just by doing Simran, this used to happen.

Now, the Satsang hall was about four kilometers away from his residence. So, instead of taking a bus to go there, we chose to walk, because that would allow us to do some more Simran. When we would walk like that, because of the Simran, the withdrawal would start happening.

After walking a little bit, the legs started becoming numb. Then we would start losing balance because the legs had become numb. So, we had to wait, then look around, look for some cars or some buses here and there, be focused from Simran. And once we got the senses back in the legs, again we would start doing Simran and walk towards the hall. So, in three months alone, that is the power of Simran — that we used to get this withdrawal immediately.

Therefore, if we want to do that withdrawal, if we want to get successful on the Path, we should focus our energies on Simran. We should do the Simran. And once Simran is perfected, then you can be rest assured that you are firmly on the Path, and you will go within.

Na maane jukti yah unaki,
Surat aur shabd kaa gahanaa.
Bina satguru bina karani,
Chutein nahi khaan ka phiranaa.
Kahaa lag mein kahun unako,
Koyi nahin maanataa kahanaa.
Huye manmukh phirein dukh mein,
Bachan guru kaa nahi maana.
Pujaave aap ko jag me,
Guru ki sew nahi karanaa.
Fikar nahi jeev kaa apane,
Padegaa jaay narak mein padanaa.
Samajh kar dhaar lo man mein,
Kahein radhaswami nij bachanaa.

In the end, Swami Ji Maharaj says, "I have said all this, and Saints always say all this, so that the jiva is benefited — the devotee is benefited — by this. But yet, having said all this, people don't take to it. They don't bring it in their practice and they just listen."

We listen to the Satsangs. And while we are listening, we feel good about it — while we are listening to the Satsangs of the Masters. But then, after some time, we forget about everything that is said, and we go back to our worldly ways. And we try to get our enjoyment from worldly things. We try to seek pleasure in this world, which is not forthcoming. Because the only pleasure and the only peace that one is going to get is by going within and by manifesting the Naam within.

Swami Ji Maharaj says, “The Masters grace everybody and tell the truth to everybody. But people are not listening. They do not do that practice of Bhajan Simran. And they do not try to manifest that Naam within to get the true peace. Because that is the only way they will feel happy, and they will get peace.”

We definitely listen to the Masters, we hear the Masters, but we listen to the mind and we don't listen to the Masters. So, that is why we are unhappy in this world.

He says, “What I am saying is the true essence of getting your salvation. Listen to what I'm trying to say. Because you have given so many previous heads — you have given your lives — so many previous lives and heads you have sacrificed at the altar of Kal and Maya. But you give this one head, this one life, listening to the Master, to following what the Master is saying and dedicate it to the Teachings of the Master, and you will get your salvation in this life.

This is the core Truth. This is the essence of everything. And if you are able to assimilate it and internalize it, then in this one lifetime only, you will be free from all this bondage.

Samajh kar dhaar lo man mein,
Kahein radhaswami nij bachanaa.

Radhaswami.

10

Meditation Talk

04 Aug 2024 — Morning

No Talk Was Given At This Time Due To Naam Daan Initiation

11

Meditation Talk
04 Aug 2024 — Afternoon

You Have To Take It Seriously And, With A Commitment, You Have To Make Your Efforts To Go Within

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Saints have talked about the greatness of Naam. Naam is of a great very order, and that is given only by Saints. Saints give Naam very selflessly. They do not have any desire or want associated with Their gift of Naam, which They give. And that is a gift of very high order to get free from this ocean of life and death.

That Naam is not stated in the scriptures, in the Upanishads, or anywhere. It doesn't come in any written context. The Saints say that all the mantras are contained in these fifty-two letters, but the Naam that is given by the Masters, that is not included in these.

So, we may be having a doubt. That if Naam is something which is not contained within these fifty-two letters, then how is it that we can hear it? Because it is only in these fifty-two letters that there are seventy million mantras of various deities, gods and goddesses.

Everything that is contained in something that we can either hear or see or write, it is subject to destruction.

Naam is something that is not spoken or written. It is an attention that only the Master can give. And it is given at the time of initiation.

The Five Names that are given at the time of initiation, these are the names of the five Holy Lords of the higher planes. But these names are also within the written letters. These Five Names are given only so that we are able to leave this physical body. And in order to cut something in this physical body, in order to enable us to come out of this physical body, some physical context is required, and that is why the Five Names are given, which are of a physical nature which come within the fifty-two letters. So, that is why these Five Names are given, so we can withdraw and come out of this physical body.

With these Five Names, we are able to withdraw the attention of the soul from the body and come to the Eye Center. And there, when we open the Third Eye, we manifest the Holy Form of the Master, the Radiant Form of the Master. And with His Grace, He manifests the Holy Sound Current. That Sound Current is what is called as Naam.

When the Master makes you to sit in meditation during the initiation, the Master goes within, and the soul is at the Eye Center. He ties the soul to the Holy Sound Current. And that is what is initiation.

So, these Five Names that are given, that is for us to repeat and for us to be enabled to withdraw the attention of the soul from this body. But once that attention is withdrawn and we withdraw from all the senses, our tongue stops, and all the other senses stop. Our intellect stops. So, it is not possible to repeat the Names given. Beyond that, it is only the Master Who takes it ahead.

When the body becomes still and it becomes numb and the attention is withdrawn, and all the senses come to a standstill, the intellect comes to a standstill. Only then, with the Grace of the Master, that Holy Sound Current is manifested. That is the True Naam.

Therefore, Naam is of a very high order. And people draw various meanings from the word 'Naam'.

Paltu Sahib, also in His Bani, says, "By Naam, people try to make so many references or inferences, but the True Naam is one that is only given by a True Master." It is like a donation of a True Master to the soul.

Such is the strength of the Simran and such is the strength of the Naam that even the place where you do your meditation, where you repeat the Five Holy Names, all negative forces — any ghosts or any negative power that is around — all of them will leave that place.

Therefore, the Masters, what They give is Naam. And it is not a mantra or a tantra. It is not just a few words that are given, but it is the connection to the Holy Sound Current. And it is to give something that only the soul can see and hear with its faculties.

With the help of the Five Names, we are able to withdraw and come to the Third Eye. And there, we are able to manifest, with the Grace of the Master, the Holy Sound Current. The Mahatmas have spoken of the glory of the Saints for that Naam or that Holy Sound Current.

It is that Holy Sound Current which then takes the soul further up into the higher planes. And at all the levels, the Master is hand-holding the soul. And He takes him back to God Almighty on that Holy Sound Current.

And the initiates, who have been given Naam, who have been initiated by the Masters, Kal and Maha Kal, or the angels of death, they do not come even near that soul. So, at the time of death, only the Master has to come to fetch that soul.

Therefore, if you have been given initiation, you should not just sit back on that. You should make the effort. Because it is of a very high order of what has been given to you. You should make your effort to sit for two and a half hours to four hours of meditation and try to withdraw your attention from the body and come to the Tenth Door — or come to the Third Eye.

You have to take it seriously and, with a commitment, you have to make your efforts to go within. If we listen to the Masters, we have to internalize it and act upon it. We should not simply listen from one ear and leave it from the other ear. That way, if you take the holy dip in the pilgrimage of the Satsang of the Master, you will not have any benefit if you are just taking it out of the other ear.

The path of Sant Mat is that of action and it is not something just for talking. So, one has to tread this Path. One has to exercise the action of treading on this Path. And the Master is sitting within only. He is waiting for the soul to come to Him. And as soon as the soul is ready for that, He opens the door and allows the soul to come within.

So, we should leave the talks around it and focus on the action around it. And this great gift that has been given by Him, we make the most of it and go inside.

* * *

The time is good and the atmosphere is quiet. So, let us make the most of it. Let's close our eyes and sit for meditation.

12

SATSANG
04 Aug 2024 — Afternoon

The Mind Is Not A Weak Warrior, It Is A Very Powerful Warrior — One Which Cannot Be Seen, And One Whose Attack Is Very Strong And Very Deep.

The paathi sings the Bani of Sant Paltu Sahib...

Satguru sabko deth hai, letha naahi koy.
Satguru sabko deth hai, letha naahi koy.

This is the Bani of Param Sant Satguru Paltu Sahib. Paltu Sahib explains, "The Saints come into this world to give, but there are no takers." We are not able to take the gift of the Grace of the Masters because our minds are impure. We have not developed those receptive vessels to receive that Grace of the Masters. Because even a dog does not sit in a bad place, in an unclean place. So, we are trying to receive the Grace of the Masters. For that, we have to cleanse this temple.

Tulsi Sahib also says in His Bani, "In this one temple of this mind, we have made it impure with all the thoughts of the outside world." We have got all kinds of desires there, all kinds of wishes, all kinds of family affairs, sports, money, possessions, everything is filled in and it is completely blocked. And yet, we want to call the Master inside. So, there is no space for Him, and it is all unclean. He will not be able to come there.

Sheikh Taqi questioned Tulsi Sahib, and asked Him, "How can we manifest God Almighty?"

Tulsi Sahib tells Sheikh Taqi, "God Almighty is not far away. He is within you only. But in order to manifest Him, you have to do a few things."

Then Tulsi Sahib says, "You cleanse the inner mind of yours. You cleanse that so that you can call God Almighty inside and take out the thoughts of all the others, so that He can come and sit and reside in your mind."

Saints have given us a simple measure to cleanse the mind. They have given us Simran. So, use that broom of Simran and cleanse the temple of your mind and contemplate on the form of the Master. With that, your faculty of contemplation, which is filled with all the other visions and all the other thoughts, that also gets cleaned. Do your Simran and do the Dhyan of the Master and, with that, you will be able to clean your mind.

If we have to put something in a vessel, then we make sure that the vessel is clean first. And only then, we use it. If we pour milk in an unclean vessel, then the milk will get spoiled. Like that, if we have to assimilate God Almighty within us, then we have to cleanse that within. We have to cleanse our mind.

The only impediment for us to receive that Grace, or manifest God Almighty, is our mind. And in this whole world, there is no other enemy. Only the mind is your enemy.

So, if you are able to get control of your own mind, then you will be able to get the control of the lord of all these three worlds. Because the fight of a devotee — the war of a devotee — is only with his mind. And once he overcomes that, he gets successful on this Path.

But the mind is not a weak warrior. It is a very powerful warrior — one which cannot be seen, and one whose attack is very strong and very deep.

The Saints say, "For you to get the Grace of your Master and to manifest God Almighty, you only have to cleanse your mind. God Almighty, or your Master, is not far away. He is within you only."

Paltu Sahib, therefore, says, "The Masters come into this world to give. But there are no takers because we do not cleanse our vessels in order to receive Their Grace."

Lethaa naahi koy sees ko dhare uthaari.
Lethaa naahi koy sees ko dhare uthaari.
Vahee sakas ko milai, mare ko kare tayaari.

Paltu Sahib says, "If you want to receive that Grace of the Master, then you should cut your head and place it at the feet of the Master." By this, the Masters are not suggesting you cut the physical head, but you cut that 'head' of your ego. And then place that, with humility, at the feet of your Master.

So, we should get rid of our ego. On this Path, if you want to be successful, you should be humble and you should not build up your ego. When we say 'ego', it covers everything. It is 'me' and 'mine'.

A person wants everything in this world. If given the opportunity, he will want everything that is there in this world for himself. One has to control that ego. One has to be humble on this Path to be successful.

What you have to do is surrender everything to the Master. You surrender your ego to the Master. You understand, you are the servant of the Master. You surrender your family to the Master. You understand that the family belongs to the Master. You surrender your work. You surrender your business. You surrender your farms, or whatever you are doing in agriculture or others.

So, you surrender everything at the feet of the Master, and you understand yourself as the humble servant who belongs to the Master. That way, you go about doing all your duties towards everything. And then you will see the hand of the Master is also showering Grace on everything that you do, on all the aspects of your life.

We see examples of the gurumukhs. They always place their mind, their body, and their wealth, everything, at the feet of their Master. And they believe all of that belongs to the Master.

So, that way, if we humbly present everything — we surrender everything at the feet of the Master, and we become the humble servant of the Master — then the Master also becomes ours. And He also extends His Grace on everything that we do. He extends His Grace in all the aspects of our life. And at the end of the life also, He comes to fetch that soul.

A small example that we can see, in the case of Sawan Singh Ji Maharaj, His mother was keeping unwell. And on one Friday, Master* came within, and He told her, "Tomorrow, you have to leave this physical body."

** The 'Master' in this case is Jaimal Singh Ji Maharaj, Who was the Master of Sawan Singh Ji's mother*

Then she requested her Master, "I want to meet Sawan Singh Ji, and He is doing His duty far away. So, instead of tomorrow, if You take me on Sunday, it will be better."

The Master obliged, and He told her, "Okay, never mind. I'll come on Sunday to take yours."

On Sunday evening the Master came again, and He asked her if she was ready to go. And she told Him, "Somehow, Sawan Singh Ji has not come today. He was supposed to come, but He never showed up."

Then the Master said, “Today, it so happened that Sawan Singh Ji Maharaj went directly to the ashram. He did not go to your place.”

So, Sawan Singh Ji Maharaj went to give a monthly Satsang that day, so He had gone to the ashram, and He had not come to meet her. When Master asked her whether Sawan Singh Ji Maharaj — He referred to Him as 'Barkhurdar' — He asked her whether ‘Barkhurdar’ had come?

But she said, “No, He has not shown up yet.”

Then He said, “Okay, never mind. I'll come tomorrow.”

It so happened that on Monday, there was so much work that Sawan Singh Ji Maharaj could not leave His work, and He stayed there in the ashram only. He did not leave.

Then again, when Master came, He asked her if she was ready, whether Barkhurdar had come?

She said, “No, He has not shown up today also.”

Then the Master said, “Okay, never mind. I'll come the tomorrow.”

So, on Tuesday, Sawan Singh Ji Maharaj finally came to meet her. And she scolded Him, saying, “You are troubling the Master. Three days He has come and asked me what happened. Why didn't you come on Sunday?”

He said, “No, no, I had gone for that Satsang on Sunday. So, I was tied up there only, and I couldn't come.”

Then Sawan Singh Ji Maharaj met her on that Tuesday, and then in the afternoon, Jaimal Singh Ji Maharaj, her Master, came and He asked her whether now she was ready to leave.

She said, “Yes, I'm ready to leave now.” And Sawan Singh Ji Maharaj was also there when Jaimal Singh Ji Maharaj came and took her soul.

Sawan Singh Ji Maharaj Ji was a gurumukh. And when one is a gurumukh and he has surrendered everything to the Master, the Master also listens to him.

Paltu Sahib says, therefore, “You sever the head of that ego and place it at the feet of the Master. And always look at yourself with humility, and consider everyone else as better than you, and maintain that humility and do your devotion.”

Kadu bahut satnaam, dekhat ke dare sareera.
Kadu bahut satnaam, dekhat ke dare sareera.
Roti khavanhaar, khaaygaa kyonkar heera.

This Path is a bitter pill for the mind because the mind knows that if it treads on this Path, then there is death for the mind. And therefore, nobody wants to die. Hence, the mind always tries to pull you away from Simran or pull you away from your devotion. Whenever we try to do our Simran, the mind immediately starts trying to take you to this world and the thoughts around it.

Therefore, initially, it is a war or a fight with the mind and we have to do Simran. By doing Simran, we have to constantly keep trying and keep forcing the mind to do the Simran. When we do a little bit of Simran, again, the mind runs away and takes us to some other thoughts. Again, we have to pull it back and bring it to Simran. So that, initially, is a big fight with the mind. But we have to do that. And eventually, we will succeed.

The Masters say, "By doing this Simran, the ignorant people also attain knowledge. And the lowly people also get to a higher order."

Therefore, Paltu Sahib says, "Sat Naam, the Path, is bitter for the mind, because the mind is used to going outwardly. And it is used to that. Therefore, it is happy in that state." And when we try to bring it on the Path, it is something opposed to this process and therefore, it is unhappy in this.

It is said, "Those who eat a roti, for them, what is the meaning of a diamond? For them, they don't care for a diamond, because they are used to eating that roti of the wheat." That way, those who are entangled in this world, for them, they are not concerned with the diamond of Naam, or the diamond of spirituality.

All the worldly people want worldly relations, worldly possessions, and that is like eating the roti. But spirituality, on the other hand, is like a diamond. Worldly people are not interested in that diamond. They are more concerned about eating their roti.

Instead of chasing that roti, if they do their meditation and they are able to manifest the Master within, they will become givers in this world and not takers in this world.

It is said, "There is no one equal to the Master, Who is a giver. There is no one who can give more than what the Master can give — not only in these three worlds, but in all the sixteen planes. There is no one like the Master Who is so gracious and merciful."

For a gurumukh, he treats the Master as more important than God Almighty Himself. And Kabir Sahib also has said, "Once, when I was sitting in my meditation, both God Almighty and my Master came and manifested together. And I was faced with the question to whom should I be bowing down to first? Should I bow down to God Almighty first, or should I bow down to my Master first?"

So, He sat back and thought for a while, and then finally, He said, "I bowed down to my Master." And He then sacrificed himself to the Master.

Now He explains why He did this. He said, "God Almighty has always been with me — for so many millions of lives that I have spent here — He has always been with me. When I became a pig, God Almighty also came. He also suffered with me, but He was there. When I suffered in hell, He also came to me, and He also suffered in hell with me. But He didn't stop me from doing the things that led me to go into hell. And He didn't show me the way to get out of all of this. Only when my Master came, He showered His Grace and He showed me the way of how I should manifest that God Almighty — how I should find my way out of this cycle of life and death. So, it is for me, the Master Who is more important, because He has shown me the right way to go about it. He has shown me the true manifestation of God Almighty."

Even in the Bani of Sahjo Bai, She also says, "I am willing to sacrifice God Almighty, but I will never sacrifice my Master. I will always bow down and sacrifice myself at the feet of my Master. I'm willing to leave God Almighty, but I'm not going to leave my Master."

So, the gurumukh always understands the Master as his whole and soul. And therefore, the Master also listens to him and takes care of his every need.

Paltu Sahib says, "Those worldly people who are concerned only with all the worldly possessions and everything around them, they are used to being in this world. For them, getting this priceless jewel of Naam — or priceless jewel of spirituality — is of no concern and they are not bothered about it."

* * *

In the Ramayana, in the section of Uttarakhand*, there is the mention of Kak Bhusundi. Kak Bhusundi was a crow who had a very long life.

** Uttarakhand is the last book, or 'kanda', in the epic Ramayana*

Garuda is the vehicle of Lord Vishnu. He's like an eagle*, who is a vehicle of Lord Vishnu.

** In other descriptions from the Ramayana, Garuda is described as a 'noble vulture'...*

So, there is this discourse, which is mentioned in the Ramayana, which is his conversation with Garuda. In that, he talks about a lot of mysteries on the spiritual path and about spirituality.

When he was talking all this to Garuda, Garuda was wondering how a crow could know so much about spirituality? And he was talking in such depth, and he knew so much. How was it possible? So, he asked Kak Bhusundi, "How is it that you know so much in depth about spirituality?"

Kak Bhusundi told him, "I am telling you the truth. This knowledge that I possess is not the knowledge of this life as a crow, but of my previous life."

Then Garuda got very curious, and he asked him, "Okay, then please let me know about your previous birth. Who were you in your previous birth?"

Garuda became very curious and asked him to tell him about his previous birth. Then Kak Bhusundi told him, "In my previous birth, I was born a brahmin. I was of a high caste, and I had a master. And that master had given me the mantra to do my meditation, and I used to go to the temple of Shiva. There, I would do the worship of Shiva. And I would come home and then I would sit and meditate on that mantra for two hours. While doing so, I had been able to go within, and I got a lot of experiences when I went within. I am relating to you from those experiences that I got when I did my meditations."

Then Garuda asked him, "If you were meditating and you had gone to such a high order, then how come you were born as a crow now?"

Kak Bhusundi said, "That is a very important thing. I will tell you now." Then Kak Bhusundi told him, "It so happened that, once, I was doing my offerings to Lord Shiva in the temple. I was uttering the mantras, and I was doing the worship of Lord Shiva. When I was doing so, my master also happened to come in the temple, and he stood before me. I saw him, but then I ignored him because I thought that, if I'm doing the worship of a god himself, then why bother about the master at this point? And I continued to do my worship of Shiva. I continued to do my offerings and my worship. The master waited for some time and, after a while, with disappointment, the master stepped out of the temple because I had not bowed down to him, or I had not shown him any respect. When, with a disappointed heart, he stepped out of the temple, Lord Shiva got very annoyed with me, and he cursed me. He said that when your master has come here, you are not even showing any respect to him — and you are continuing with your worship. So, I curse you that you will be born as a crow! Now, listening to that, the master heard him, and the master came running back into the temple, because the master is always very

gracious. He came back, and he bowed down to Shiva, and he prayed that he take back his curse. He said the brahmin is ignorant. He is naïve. He doesn't know. But Lord Shiva said, 'No. An example has to be made. So, I will not take back my curse.' And that is how I was born in the next life as a crow."

So, Garuda also got amazed by this story. And the thing is that even gods and goddesses, deities, they also pay a lot of respect to the Masters.

In the worship of the Master, one is able to do the worship of all the gods and goddesses and all the deities. It is like if we want to go to the sixty-eight pilgrimages, we need not go from one place to the other. If we take a dip in the ocean, then we have effectively gone to all the sixty-eight pilgrimages. Because the ocean is the mother of all the rivers. The water evaporates from the ocean and that forms the rivers everywhere. Then, eventually the rivers go back into the ocean. So, if you take a dip in the ocean, you have effectively taken a dip in the sixty-eight pilgrimages.

Like that, if we do the worship and devotion of the Master, that is the devotion of all the gods and goddesses. The worship of the Master includes the worship of all the gods and goddesses. But we don't think like that. We don't act like that. We do the worship of the Master, but, on the side, we are also trying to do the worship of all the various gods and goddesses we follow. That way, we are not fastidious in our faith in the Master. And because of that, we are not able to get success on this Path.

Therefore, what we should have is one desire and one faith. We should have the desire to manifest the Master, and we should have the faith in the Master. By going in all directions, we will not be able to get success.

The main foundation of devotion is faith. And if you don't develop true faith and singular faith, then you will not be able to build upon that foundation. And therefore, your devotion will also not get successful.

Andhaa hove neek, baid kaa shath jo khaavai.
Andhaa hove neek, baid kaa shath jo khaavai.
Malayagiri ki baas, baas me nahi samaave.

He gives an example of the trees, the sandalwood trees in the Malayagari mountain ranges. These trees are such that, with their smell, they transform all the trees adjacent to them and around them. For several kilometers, all of the trees give out the same smell. And unlike these sandalwood trees in Malayagari, the other trees found in Maharashtra and other places in Karnataka, they only have that red-colored wood inside, which is like sandalwood. But the true sandalwood is in

Malayagari which emanates that fragrance. With that fragrance, all the other trees also catch their fragrance, and they also become like sandalwood trees.

The only tree that doesn't catch that fragrance, or doesn't absorb that fragrance, is the bamboo. The bamboo does not get the smell of the Malayagari tree because it is very smooth outside and it is not able to absorb that fragrance from within.

In the same way, people come to the Satsang to listen to the Masters. There are three types of people. There are the intelligent people, the ignorant and the naïve people, and then there are people in between.

Intelligent people also, when they come, they try to understand with the intellect. And when they understand, they also start following the Master. The ignorant people, they may take time to understand in the first place, but when they understand, they also take to the Path — they also understand what the Master is saying.

It is the people in between. They are the people who are difficult, because they are neither here nor there. They are very adamant, and they do not like to listen, and they do not like to understand. So, they personally don't have faith in the Masters. They believe that they have better knowledge than the Masters — that the Masters are just talking like that and wasting time. So, they choose not to listen, or just to ignore the words of the Masters.

These are the people who are dominated by their mind. And these are the people who you find going into mountains, or in the jungles, trying to do pranayamas, and trying to do other kinds of austerities and other such measures. And they do not get success on this path of spirituality there, because they are driven by the mind in all of these.

Paltu paaras kyaa kare, jo lohaa khotaa hoy.
Paltu paaras kyaa kare, jo lohaa khotaa hoy.
Satguru sab ko deth hai , letha naahi koy.

Paltu Sahib says, "What can a philosopher's stone do if the iron itself is impure and it is not, in the true sense, iron?" Because the philosopher's stone converts iron into gold. There are several materials like iron, but they are not actually iron, and they don't have the properties of iron, so they are not able to get converted into gold on the touching of the philosopher's stone. Paltu Sahib says, "What can the philosopher's stone do in that case?"

Paltu Sahib says, "What can Naam do if the devotee's heart is very crude and he's not able to assimilate it?"

So, Paltu Sahib is giving an example of the philosopher's stone. He is referring to the devotees who come and listen to the Satsangs of the Masters. They have been listening for several decades and/or years. But that has not yet brought about a transformation in them. That is because they are listening from one ear and taking it out from the other ear. They are continuously busy with their families, their children, and all the other worldly matters. And when they have become old also and they have become aged, then from the children, they have still moved on to their grandchildren. They are still busy feeding their grandchildren. But yet, they are not willing to transform themselves and come on this Path and do their meditations. They still choose not to do their devotion, not to do their meditations, and instead, continuously focus on all outward relationships and other things.

So, that is why Paltu Sahib says, "What can the philosopher's stone do in that case?" That is why we remain deprived of the Grace of Master. And the poor Masters are unable to shower Their Grace upon us because we are not able to develop that vessel to receive it. We are continuously filling it with all the worldly things. We are going about our worldly ways. We are not willing to leave those habits or those entanglements in this world. And we are not willing to make a place for the Master inside. Therefore, we remain deprived of the Grace that the Master has come to shower upon us.

We are refusing to leave our entanglements, our relationships outside and therefore, we are not able to get success on this path of devotion.

The problem is that we are identifying ourselves with this world. We are doing everything in this world, identifying with it. We are still not identifying ourselves with this Path, with our Master.

Of course, the Master is not saying, "You leave everything and come to me and only listen to me." He is saying, "You go about doing everything that you are doing in this world but remember that this world is not yours. You focus your attention, your love and affection, at the feet of the Master and continue to do your work in this world.

If you are able to move our attention from that world the way you see it and turn it towards the Master; while you do that, you are a sannyasi, even in your own house. You are a recluse in your own house, and you are able to do your meditations in your own house — and with all your family members and all your possessions around you. But the only difference is the way you are identifying with all of these things outside. That has to change. Your perspective in life has to change from the way you see things outside, to the way you see things as belonging to the Master and going about doing it as your duty.

We all understand — and we all have heard this, and we all understand — that everything that we see around us, all the relations that we have, all the possessions that we have, our house, our wealth, everything we know and we believe, is not permanent. It is going to be left behind. And it is given to us only according to our karmas. So, we are getting the benefit or otherwise because of that, according to our karmas. And we have to leave it behind.

Yet, we are fully engrossed in that. We are fully entangled in that. We are not able to get our heads out of it and put those at the feet of the Master.

If we get ourselves colored in the color of Naam, we do our meditations while we are in those possessions. And while we are doing everything as a duty, we color ourselves in the color of Naam, we do our meditation, then there is nothing that can stop us from getting transformed. We will definitely see that transformation coming about us if we simply focus and believe and have faith and do that practice, do that Naam, and go about our duties in the normal way that we are doing.

Paltu paaras kyaa kare, jo lohaa khotaa hoy.
Paltu paaras kyaa kare, jo lohaa khotaa hoy.
Satguru sab ko deth hai , letha naahi koy.

Radhaswami.

13

Meditation Talk

05 Aug 2024 — Morning

The Masters Always See Souls With Good Past Impressions And They Always Come To Help Them

---

In U.P., in the northern part of India, there was a good Mahatma called Jagjivan Ram. He had about forty cows that he used to take to the fields for grazing.

He used to take the cows for grazing when he was fourteen years old, the Masters always see souls with impressions, and They always come to help them.

They had nearly forty cows, and there was a lot of milk in the house. And the way people would manage that milk is, they would put it in these pots. And throughout the day, there would be this dried cow dung which would be lit, and at a very slow flame, that would keep boiling the milk; and the milk would thicken throughout the day.

Once when he was outside, Bhikha Ji and Bulaki Ram, two great Saints, were passing by. And in those days, people would smoke a chillum. And in that, people would have homegrown tobacco, which they would process with jaggery. And that did not harm people so much.

So, when They were passing, They saw that this boy has got good past impressions, and They called him. And They told him, "We want to light this chillum. So, can you go home and put some coal in this, or put some little bit of fire in this, and come back?"

So, Jag Jivan Ram took the chillum, and he went home, which was about two furlongs away. And there, the fire usually was always there in those homes, and the milk was being boiled at a very low flame. So, he took those embers from the fire and placed them on the chillum. And when he did that, there was this large pot of milk which was boiling.

He felt, "Why just give the chillum. Both of Them look like Mahatmas, so I will give Them some milk to drink also."

So, he got a vessel for milk, and he poured some milk in that and covered it with paper. And then he covered it with cloth so that other people would not notice it. And he went back.

When he went there, he told Them and requested Them to have the milk first and then have the chillum.

So, both of Them then had that milk. They placed it in Their glasses and had that pot full of milk.

Now, Jag Jivan Ram was a little bit worried inside. He was thinking that he had brought that pot of milk, and at home, people would notice that someone has taken milk. So, he was just thinking about it.

The Mahatmas immediately understood — They were clairvoyant — They understood what he was thinking. And They told him, "Boy, don't worry. By giving us milk, your milk at home is not going to reduce. It is going to increase."

So, he said, "Is that true?"

They said, "Yes, of course. Your milk at home will increase because we have consumed it now."

He said, "Okay, let me go back and see."

He ran back to check whether indeed it was true. And when he went home, he saw that milk was overflowing from the pot.

When he noticed and saw that the milk was overflowing and, indeed, what the Mahatmas said was true, he felt, "These are really great Godmen. I must go and bow down before Them."

And that is when the impressions also work upon a person. So, he ran back to Them, and he bowed down to both of Them.

Then They also showered Their Grace upon him. And below a nearby tree, They asked him to sit, and They both together initiated him. When They initiated, Bhikhasa was a brahmin, he tied a red thread around the wrist. And Bulla Sahib* tied a black thread around the wrist and both of Them initiated him. And They told him to do his meditation.

** Bulla Sahib was called Bulaki Ram earlier in His life*

So, that way, whenever he took the cows for grazing, he would do his Simran, and he would also meditate. And for a very long time, he had only one roti and he meditated. And he became a great Saint from that place.

He became a very well-known Saint in U.P. And even in the Guru Granth Sahib, there is a reference of His Bani. And the uniqueness of his initiations was that He would always tie a red and black thread to all His initiates, because His Masters had tied that as a souvenir for His initiation. So, like that, He also used to tie that to all His initiates.

So, people who have past impressions, they are like ready dynamite. And when they go in the presence of the Masters, the sentences spoken by the Masters affect them like arrows and they ignite that dynamite.

* * *

The initiation which we have got, we should make the most of it and not just leave it like that. We should make a habit of sitting at least for about two and a half hours to three hours every day for meditation and follow the instructions of the Master.

If we do that, if we do our meditations regularly and listen to the Master and follow His instructions, then there will be a transformation that will come about us. If we don't do it, then we will continue in the same way, struggling in our life with ups and downs, and throughout our life, there will be this struggle.

Instead, if we do the meditation and we follow His instructions, it will bring about a transformation within us. And our thoughts, our way of life, everything will definitely change — it will change for the better.

* * *

The time is good and the atmosphere is quiet and nice. So, let's make the most of it. Let's sit for our meditation.

14

Meditation Talk
05 Aug 2024 — Afternoon

Saints Even Have Forgiven Beings Like Kauda Rakshasa— And They Have Also Given Salvation To Such Sinners

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This is an incident of one time with Guru Nanak Sahib, Bhai Mardana, and Bala — both of them always used to be there.

They were traveling in the northern parts of India, and they had to go to a village. That village was quite far away, and it took them two, three days. And they did not have food and Mardana was feeling very hungry. So, he asked Guru Nanak Sahib to see if He could provide something to eat.

Guru Nanak Sahib perhaps was taking a test of Mardana. And that way, they did not get any food and one day passed with only drinking water. And the second day also passed like that. Then Bhai Mardana said that he could not bear it anymore. So, he told Guru Nanak Sahib, "Somehow, You provide for some food, otherwise, I'll have to leave and go back."

Guru Nanak Sahib told him, "Wait for some time." But then, he didn't listen, and he left both Guru Nanak Sahib and Bala and went away.

After he had traveled for about one and a half to two kilometers, he was caught by Kauda Rakshasa.

Kauda Rakshasa was like a giant, and he used to eat humans. Whoever passed by in that forest, he would catch them. He had kept two large cauldrons with oil. He would boil that oil and fry the human beings and eat them.

Kauda Rakshasa caught hold of Bhai Mardana and he took him to his house. And there, he tied him to a tree nearby and he started preparing for the cooking. He lit up the fire below those oil vessels and, in some time, the oil started boiling. Mardana was perspiring, and he was repenting that, had he stayed with Guru Nanak

Sahib, nevermind the hunger, but at least he would have been alive. So, now he felt, "Yes, I'm going to be eaten by this giant."

Coincidentally, Bala and Guru Nanak Sahib were sitting, and Bala asked Guru Nanak Sahib as to what would have happened to Mardana? He had left them some time back. So, he was wondering what would have happened to him?

Guru Nanak Sahib told him, "Bhai Mardana is waiting to be fried! The Kauda Rakshasa has caught him and he's boiling his oil. As soon as it is fully boiled, he is going to fry Mardana and eat him!"

Bala prayed to Guru Nanak Sahib, and requested Him, he said, "Bhai Mardana has done Your seva for such a long time. Please do something and save him."

Guru Nanak Sahib told him, "Doesn't matter. He left us, so let him go."

Bala requested, and Guru Nanak Sahib told him, "Yes, indeed, the oil is boiling now. Anytime, he's going to be boiled."

Bala requested Him, "Please help him and let us do something."

So, Guru Nanak Sahib said, "Okay, you close your eyes." And he closed his eyes. Then Guru Nanak Sahib made both of them manifest at Kauda Rakshasa's place. And suddenly, both of them appeared there in two minutes.

When both of them appeared, Kauda Rakshasa saw both of them and he felt, and he thought to himself, "This is great. I had only one, and now I have three days' bhandara!"

Guru Nanak Sahib and Bala stood there observing. Kauda Rakshasa took a green leaf to see if the oil had boiled properly and he put that green leaf in that boiling oil. And immediately, it got fried and it became black.

He said, "Now the oil is ready. I will fry this." So, he untied Mardana and took him for frying.

Mardana was trembling, and he was feeling, "Guru Nanak Sahib and Bala are not doing anything to save me."

Kauda Rakshasa caught him and put him inside that oil.

When he put him in that oil, that oil which was boiling became like ice cold as soon as Mardana was put inside it.

So, nothing happened to Mardana because the boiling oil had become ice cold. And Kauda Rakshasa was wondering what happened, and he kept staring at that oil. And he felt, "This was boiling and suddenly, it has become cold. There is some mischief that has been played here." And he felt, "Some Mahatma is here." He looked at Guru Nanak Sahib and felt, "Indeed, maybe He has done something." Then, he bowed down to Guru Nanak Sahib.

He bowed down to Guru Nanak Sahib, and he prayed for mercy to be forgiven for all his deeds. And he prayed that he also be given salvation.

When he prayed for forgiveness, Guru Nanak Sahib asked him as to what was his occupation and what he was doing?

Kauda Rakshasa told him, "I stay here only in the jungle, and my occupation is that, when travelers, when people, pass by here, I catch them, and then I fry them and eat them. And whatever possessions they have, I keep them."

Guru Nanak Sahib said, "But you have built up a lot of sin. Now, you have to repent for that. So, what you do for repenting is that, henceforth, you should not do this. Instead, all the travelers, whenever someone passes by, you should give them water. So, you fill a pot of water and offer that water to anyone who is passing by. And that will be your repentance going forward."

So, he would fill up large pots of water, and then, thereafter, he was offering water to everyone. Then Guru Nanak Sahib gave him initiation below that very tree. And, in the Bani also, this reference and mention has been made. Even Sant Ji, in His Bani, has made reference of Kauda Rakshasa and said, "Saints even have forgiven beings like Kauda Rakshasa. And They have also given salvation to such sinners. "

So, Naam is a very high order, and we should respect that. And we should try to build that wealth of Naam.

* * *

So, the time is good and the atmosphere is quiet. Let us make the most of it. Let us close our eyes and get connected to meditation.

15

SATSANG

05 Aug 2024 — Afternoon

The Master Compares This Single Human Lifespan As The 'Day'— And The Other Lifespans Of 8.4 Million Lifeforms, The Entire Rest Of The Cycle, As The 'Night'

The paathi sings the Bani of Swami Ji Maharaj from the book: Santo ki Bani...

Mithar tera koyi nahi sangiyan mein,
Padaa kyon sove in tagiyan mein.
Mithar tera koyi nahi sangiyan mein,
Padaa kyon sove in tagiyan mein.

This is the Bani of Param Sant Satguru Swami Ji Maharaj. Swami Ji Maharaj awakens the jiva here. This jiva has come from God Almighty— and he was very happy in that perpetual bliss. But Niranjan did a penance of seventy chaukriyugas. (One chaukriyuga is equal to four yugas.) That way, he stood on one foot for seventy chaukriyugas.

So, when he pleased God Almighty, he had already created these three worlds. However, they were not adorned with the souls. When he did that penance, he asked for souls to adorn this creation.

God Almighty felt that Kal is His son and he has done so much penance, so He wanted to grant that boon. But before that, He asked all the souls who were to be sent, "Kal has done this penance, and he has requested for all of you to come there in his creation. So, are you all willing to go?"

Among those souls, almost seventy-five percent were willing to come by their own will. But about twenty-five percent were hesitant to come into this world. So, they told God Almighty that they do not want to leave the company of God Almighty and Sach Khand and they were not very keen to come.

But Sat Purush told them that He has given His word to Kal and they should go there. And if anyone is not happy there, then He will come Himself to fetch that soul.

So, first, Niranjan was alone, and he got these souls. But God Almighty, Sat Purush, took out one more power from within — that was Maya, or Jyoti. And He asked Jyoti to accompany Kal.

Thereafter, both Niranjan and Maya came into their worlds with all the souls. And there, Niranjan explained to Maya as to how she should do this creation. After telling her all that, he said, "Let none of the jivas know my true presence."

Thereafter, Maya made three powers — Brahma, Vishnu, and Mahesh. And together, the four— that is, Brahma, Vishnu, Mahesh, and Maya, the four of them — they created 8.4 million lifeforms. After they created these 8.4 million lifeforms, they put the souls in each of these forms.

Initially, everyone knew about their previous lives. None of them were doing any bad karmas. Therefore, none of them were going below the lifeform of a human. So, none of the souls, none of the jivas, went below the human life. And these 8.4 million lifeforms, that lifecycle was not operating. Therefore, Niranjan again sat doing his penance. He, again, stood on one foot for sixty-four chaukriyugas. And he, again, pleased God Almighty, Who asked him why he was doing that penance? And then, he asked for three boons.

So, he asked for three boons. The first boon he asked was, "Wherever I place the jiva, wherever I place the soul, that jiva should be happy and content in that lifeform." The second boon was, "None of them should remember their previous births." Niranjan was also aware that God Almighty had promised the souls that, in case they want to go back, He would come and fetch them Himself. So, the third boon he asked was, "If You come to fetch any of the souls, then You should not do any miracle here. You should not show any powers — any mystical powers. Whatever you do will be only by explanation. And if people believe You, and they are willing to go back with You, then that is okay."

Thereafter, this cycle of 8.4 million lifeforms and this cycle of life and death started. Niranjan does not have these powers of his own. Whatever powers he has got, and the way this is working, is all the gift of God Almighty to him. He has asked for all these powers for the souls to come here and for the way this world and this cycle operates. All of these are boons of God Almighty to him.

Thereafter, this cycle of life and death and these 8.4 million lifeforms, started functioning. We can see that if there is an insect in the sewage, he is happy and

content in that filth. Likewise, a pig is happy in the filth where he stays. So, everyone is content in their respective lifeforms.

Swami Ji Maharaj says that — He addresses the jiva as a friend — He says, "Friend, there is no friend of yours in this world. You have been lost in this duality. There is no one here to help you."

All the relations that you have today are all a function of the karmas of previous lives. They have come to redeem their respective karmas — like you have come to redeem your respective karmas. All these are a function of those previous karmas.

He says, "All these relationships that you have, brothers, sisters, husbands, wives, all the relationships are, as He refers to them, 'thieves'." So, you are in the midst of thieves and all of them are taking your precious time.

There are three types of thieves. The first is the dacoit who comes with a gun pointed at you or a knife pointed at you, and he takes your belongings. The second are robbers. In the olden days, there were walls that could be easily broken down. They would make a hole in the wall in the night and come and steal the belongings. That was the second type of thieves. And the third type of thieves are all the relatives, all the relationships one has in this life. These are called 'sweet thieves', because in their sweetness and in that relationship, they rob you of your time, because you spend your very precious time of this life and give it all to them. They steal that from you. They steal this precious time of your life — this precious opportunity; and the purpose for which you had come into this world, you are not able to fulfill that purpose. Instead, you have given and wasted your time with all these, or in pursuit of all these relations. The end result of this is only repentance.

So, all the relationships that we have in this world, be it the spouse, or the brother, or the parents, or the children, all the relatives, these are all built from selfish interest — and of course, past deeds.

Masters say, "All these relationships only continue with you so long as you are able to fulfill that selfish interest. The moment that interest is no longer there, then those relationships also start withering."

If there is true relationship, that is only of the Master and God Almighty. Because the Master has taken the responsibility of handholding that soul and taking it back to God Almighty. So, even if the world moves from here to there, the Master is always with that soul to take it back to God Almighty.

The love that we are showering upon our near and dear ones right now, if we are able to focus that towards our Master, then we will see for ourselves that the Master

is always walking beside us. He's always there with us. And He is helping us in every step that we are taking.

It is that Master Who helps us in every step that we are taking in this life. He also comes to fetch the soul — He comes to fetch the soul at the time of death. Thereafter, He keeps the soul in the higher planes. And He's always with the soul, till He takes him back to the lap of God Almighty. So, which other friend like this can one get in this creation?

The relationships that we have in this life, they leave us at the time of death. How can we call them our true relationships? The only relationship that survives — not only this life, but beyond this — that is the true relationship. And that is with a Master.

But the jiva cannot help it, because he has gone through so many millions of lives under the influence of Maya and in this duality, that he is unable to overcome this veil of Maya. If he had listened to the Master and he had done his meditation for two and a half hours, then the Master would have listened to him and his work would be done here.

But our greatest weakness is that we are not able to take that love out of this world and direct it at the feet of the Master.

Mithar tera koyi nahi sangiyan mein,
Padaa kyon sove in tagiyan mein.
Cheth kar preeth karo satsang mein,
Guru phir rang de naam arang mein.

Swami Ji Maharaj awakens the jiva and says, "At least now, you start loving your Master. If you start loving your Master, then He will color you in the color of Naam. And with that, you will be able to vanquish all of these attachments and everything that is holding you back here and get out of this bondage."

* * *

In 1974, I got initiated by Somanath Baba Ji in the bhandara of Sawan Singh Ji Maharaj and He was quite pleased with my seva. I did not have any belongings. I just had two sacks of jute — two gunny bags — which were like my mattress and my bedsheet. Because the mosquitoes in the ashram were so big, they were as big as flies, and they used to bite. Bernard and Christopher know that. So, we had to snuggle inside those gunny sacks to be saved from the mosquitoes.

For around six months, I did this seva. In that seva, even the withdrawal of my soul used to happen. And Baba Ji was also quite pleased.

Once, after six months, I requested Him that I wanted to go to Bombay when He was visiting for the Bombay program. I told Him that I want to meet my parents and come to Mumbai. I would do that along with Him and then come back.

So, what had happened was, during those six months, my mother used to write to me — and she used to write a lot of letters — and that influenced me. Because then, I also started missing them, and I also felt, "Maybe I should get a job when I go back. I should earn some money." All these kinds of thoughts started coming inside.

He told me, "Look, you're doing good duty, you're doing a good seva. Now, if I go and you also come, then that will get ignored. That security will get ignored. So, better you stay here while I'm gone. And then, when I come back, I will send you."

So, He went for the Bombay program. Usually, He would do a tour of Davangiri, Hubli, Sirsi, and return after twenty days. When He came back after twenty days, I felt, "I will ask Him now, now that He is back and He had told me that, after He's back, I'll go. So, I'll ask Him."

We had sevadar Darshan twice a day — in the mornings and evenings. So, every day, when I would go for the Darshan, I would resolve to ask Him. And when I stood before Him, I did not dare to ask Him. I would come back like that. Again, I would think, "In the evening, I'll ask Him."

So, my mind was filled with all these thoughts of going back and doing a job and all of that. In the evening, again, when I went, I would not dare to ask Him. So, like that, one and half months passed.

Finally, after one and a half months, I dared to ask — because I was so fearful of Baba Ji that I never dared to ask Him. But then, one day I finally mustered the courage, and I stood before Him. And when I stood before Him, He started smiling, and He only asked me, "What is it? You want to do a job?"

So, I told Him the truth. I said, "Yes, I am planning to do a job."

When I said this, He looked at me — He gave me one look — and He told me, "This four-hundred-rupee job, is that really a job?" In that way, He kind of shouted at me with having said that — and He just gave me one look.

Now, when He said that, all that thing that I had built, all that thing in my head which was there about going, doing a job, all those thoughts just flew away.

With that one look and what He said, all my thoughts went away. After that, that attachment which I had for my family, my mother especially, all that vanished with that one look. And after that, for fourteen years, I was away from the family. I was in Bangalore ashram for eight years; then in Betta for four years. That way, I spent nearly fourteen years. And I never had any bother of any kind of attachment, or any kind of desire, because of the Grace of the Masters. Such is the Grace of the Master.

So, we sit for two and a half hours of meditation every day. Master is always gracious, and He will definitely shower His Grace upon us. But He cannot do that if we are not sitting for that meditation. So at least two and a half hours, we should sit every day to get His Grace.

Dhan sampat tere kaam na aave,
Chod chalo yah chin mein.
Aage rain andheri bhaari,
Kaaj karo kuch din mein.

Then Swami Ji Maharaj says, "This wealth and possessions which you have, they are going to be of no use because these belong to Kal and Maya. They are not yours. Only according to your fate deeds, they have been given to you for some time. You will have to leave these behind eventually." But in our ignorance, the jiva keeps chasing these possessions behind this wealth. He always worries about it and he is losing his precious time chasing these possessions and wealth and trying to accumulate more of these.

Swami Ji Maharaj says, "After this, you will be pushed into abject darkness — and that darkness is the darkness of the 8.4 million lifeforms in which you will be pushed." And the jiva is not aware in that period. He gets pushed from one form to the other and he just ends up suffering.

Swami Ji Maharaj is comparing this lifespan as the 'day', and the 8.4 million lifeforms, the rest of the cycle, as the 'night'. He says, "Whatever you have to do, you do in this daytime, because then you will be dispelled into this darkness." Because the path of salvation, the path of self-realization, is only in this life, and not in the other lifeforms. And, in the 8.4 million lifeforms, you will not get this opportunity.

So, in this beautiful life, if you have got a True Master. Then with the help of that True Master, you can find your way back to God Almighty. You can go back to your True Father.

Aage rain andheri bhaari,
Kaaj karo kuch din mein.

Yeh dehi phir haath na aave,
Phiro chauraasi ban mein.

Swami Ji Maharaj cautions us, and says, "It is after a lot of time, after 8.4 million lifeforms, that you have this wonderful opportunity of a human life. And this does not keep coming again and again. Once you are through with this life, you will not come back as a human. You will go into those 8.4 million lifeforms, in that darkness."

With the good deeds of millions of previous lives, you have got this human life form. And with the Grace of God Almighty, you have the company of the Masters. You should make the most of this opportunity. Because, otherwise, this place is a place of life and death. It is a place of joy and sorrow. But even in your dream state, you will not get happiness in this ocean of life and death.

So, all these circumstances, all of this situation that has come, it is a very rare thing that has come upon us. We have the benefit of this opportunity. We should also have mercy on our soul. We should feel for the soul and try to free it from this bondage and go back to our True Home.

Yeh dehi phir haath na aave,
Phiro chauraasi ban mein.
Guru sewa kar guru rizhaavo,
Aao tum is dang mein.

Swami Ji Maharaj, step-by-step, is explaining, "You have this priceless opportunity. Make the most of it. Now that you have a Master, spend time in doing your meditations, in doing your Bhajan Simran. And if you get the opportunity to do seva, do your seva. Because seva is no less than meditation." So many people have become gurumukhs by just doing seva. They have not done their meditations, but they have selflessly done their seva.

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Bhai Manj was a very wealthy farmer, and when he listened to the Satsang of Guru Arjan Dev Ji, he was influenced, and he asked for initiation.

Guru Arjan Dev Ji saw that Bhai Manj was having good past impressions, but in those days, initiation was not so easily forthcoming. The Masters would take tests, and only after that — after they had tested the disciple — They would initiate the disciple.

Therefore, Guru Arjan Dev Ji decided to test Bhai Manj. In Bhai Manj's land, in his landholdings, there was a tomb of Sheikh Sarwar. He had nearly a hundred acres of land. And in that, Sheikh Sarwar's tomb was there. People would all go and visit, all the villagers and everybody, would go and visit that tomb regularly. So, Guru Arjan Dev Ji told Bhai Manj, "First, you level that tomb which is there in your land. Once you have leveled it, you can come to me, and I will give you initiation."

When Guru Arjan Dev Ji told him, Bhai Manj was wondering, because all the villagers had a strong belief in that tomb, and they would regularly pay their respects. But he wanted to get initiated. So, he said, "Never mind what people think. I will level the tomb because that's how I will get my initiation." He was a big farmer, so he called about ten, twelve people, and overnight, he leveled the tomb — he broke it down and he got all the debris removed from his place. In the morning then, he went back to Guru Arjan Dev Ji and asked for initiation. He said, "I have done what You had asked. I have leveled the tomb."

Guru Arjan Dev Ji then took him to His room and gave him initiation. But the testing continued. He continued to test him.

What happened was, after the initiation, one by one, the difficulties started befalling Bhai Manj. He started facing different problems. Some day, some horse would die, or some cattle would die — or some family member would die or leave him. So, all these kinds of tragedies started happening.

Seeing all that, the villagers started speaking and saying that, because he had done this thing of breaking down the tomb, they felt that he had done a wrong thing. Therefore, he had to suffer, all his suffering was a result of that. So, they all started boycotting him. They said that, because he is in this period where he has to pay for his sins, we should not go and work in his farm. And all the villagers stopped coming and working for him.

So, then the income also stopped. And for him to meet his livelihood, he had to start selling the land, his possessions. And he gradually started selling his possessions. That way, his wealth also started reducing. And, as his wealth started reducing, his family members also started leaving him.

All the villagers also started taunting him and they would tell him, "Look, this is all because you broke the tomb of that deity. If you rebuild it now also, things will be okay."

But he refused to build that tomb. And things continued and he became poorer by the day. He had to sell his livestock also because he could not give fodder. Nobody was there to get that cattle feed and feed all his cattle. So, he sold all his cattle. He

sold his landholdings. Then, it came to a point where he had to work to earn. And because the villagers had boycotted him, it was difficult for him to get any work also.

Then he told his wife, "There is no point continuing in this village. Let us go to a place where there is some river or some water available, and we'll settle there and I will do some labor job and we will earn our living." So, they decided to move out.

Now, there were only three of them left — Bhai Manj, his wife, and their daughter. They had now very few belongings. They packed up whatever clothes they had, and a few utensils, and they moved out from that place. They went about ten kilometers away where there was a canal, and they collected some hay and made a small hut. And that is where they started living and he started working there.

That way, six months passed. He was doing a laborer's job there, and the three of them were living in quite poor conditions. After about six months, his Master wrote a letter to him. With a messenger, the Master told him, "You hand this letter, but in return, you take twenty rupees to hand over this letter to Bhai Manj."

The messenger reached in the morning and offered to give the letter of the Master to Bhai Manj. Bhai Manj was very pleased to receive a letter from the Master. But when he asked for being handed that letter, the messenger told him, "The Masters orders are that you have to pay twenty rupees before I hand this over to you."

Now, Bhai Manj didn't have those twenty rupees, and he was wondering how to do it. But his wife had some remaining jewelry which she had with her. She had kept it away; she had tied it up and kept it aside. She took out that jewelry and that was handed over. Then Bhai Manj took that jewelry and went to a local jeweler, and he sold that jewelry to the jeweler. In those days, twenty rupees was a very large sum. So, he got exactly twenty rupees in exchange of that jewelry, and he came back and handed that twenty rupees to the messenger and took the letter.

When he opened the letter, his Master had written, "Everything is fine here. I trust everything will be fine at your place also." When he read that, he was very happy and pleased that his Master had indeed remembered him. Sometimes he would touch that letter to his forehead, sometimes to his heart, and he was very happy receiving that letter.

Like that, another six months passed, and again, his Master wrote another letter. The second time, the Master wrote the letter, again, He said, "You collect twenty rupees, and then you hand this letter." So, that messenger came to Bhai Manj, and again requested for twenty rupees before he would hand over the letter.

Bhai Manj went inside and checked with his wife, if she had something kept away so he could pay those twenty rupees. But his wife told him, "Whatever little I had, I had given you last time. Now there is nothing that can fetch us twenty rupees."

Then he remembered that, when they were prosperous, in the neighboring village, one of the landlords had offered to marry his son to their elder daughter. At that time, Bhai Manj had refused that proposal. He felt, "Maybe, at that time, I had said no, but now, I can ask him — go back to him— and ask him if he wants for his younger son, if he's willing to have him married to my younger daughter?" So, he took his younger daughter, and they went to that landlord. And there, he suggested this.

When he met that landlord, he told the landlord, he reminded him, "You had come with this proposal. And I made a mistake of saying no to you at that time. But I am requesting you for the hand of your younger son for my younger daughter. If you accept this proposal, then I'm in need of twenty rupees. And if you can give me that twenty rupees, then we can get this marriage done.

Now, that landlord looked at Bhai Manj, and he felt, "This person has become very poor. He is now a laborer, and his daughter will also be suffering by staying with him". So, he felt merciful, and he said, "Okay, I will do as you are proposing." And he gave him the twenty rupees.

He gave those twenty rupees and took the letter, and in that, the Master had said, "In whatever state you are, you come immediately to the ashram." From outside only, he shouted out to his wife, and said, "Just pack. We are going to the ashram now." So, they packed whatever clothes they had and a little bit of utensils, and they went to the ashram.

They went to the ashram, and when they went for the Darshan of the Master, the Master gave them Parshad, but He looked the other way, as if He was doing other things and He was talking to others. These people took Darshan and then went to stay in the ashram.

Like that, seven days past. Every day, they would come, take Parshad from Him, and He would look somewhere else, doing some other thing. He would ignore them, give them Parshad, and they would leave.

On the seventh day, the Master was talking to someone else, making them listen. And he asked whether Bhai Manj had come to the ashram?

That sevadar said, "Yes, indeed, there have been more than seven days since he and his wife have come."

So, the Master said, “What does he do in the ashram?”

And that sevadar said, “He does seva in the ashram.”

The Master said, “But he eats food here, and he does seva. So, what is he adding to the ashram?” He said, “Whatever he is doing seva, he's eating that. So, there is nothing he is saving.”

All this the Master was purposely saying to the sevadar so that Bhai Manj's wife could listen to all this. She was listening to all this, and she went later and told Bhai Manj, “The Master was speaking like this. That we are just eating in the ashram, and we are doing seva. So, there is nothing that we are gaining here.”

Bhai Manj said, “Indeed, that is a right thing. So, let us do this. We will continue to do seva, but in this manner. The whole day, you do seva in the ashram. You wash the utensils of the langar. And what I will do is, I will go out and get firewood. I'll make two bundles of firewood. One bundle I will give as seva in the ashram, and the other bundle I will sell in the market. And with that money, we will buy food from the sweetshop in the village, and both of us will eat that. Let us not eat in the ashram. That way, we will be able to contribute and do seva in the ashram.” So, that way, they continued.

Now, one day, it so happened that when Bhai Manj was carrying that huge bundle of firewood, there was a storm. And in those strong winds, he was unable to balance with that huge bundle on his head. The wind pushed him from behind. And he was pushed from behind and fell in a dry well.

So, he fell in that well — that was an old well — and there was about four feet of water there. When he fell down, he was standing with the firewood on his head, and he did not want it to get wet. So, He was standing like that.

When he fell in this well, at that time, Guru Arjan Dev Ji was giving a Satsang. As soon as he fell, Guru Arjan Dev Ji got up from His Satsang, and He closed the Satsang and started running.

Now, seeing Him running, about ten, twelve sevadars started running with Him. He told the sevadars “You bring a ladder and a rope and follow me.”

When He went about two miles there, when he came close to the well in which Bhai Manj had fallen, He told the sevadars, “Okay, you go. Bhai Manj has fallen in that well and you bring him out.” He just stood a distance away and He let the sevadars pull Bhai Manj outside.

So, the Master stood at a distance purposely, to see what were the thoughts in all of those sevadars also. He stood and listened to what was happening.

Then the sevadars went to the well and they lowered a rope inside. They told Bhai Manj, "You catch the rope, and you come out of the well."

Then Bhai Manj said, "No, first you take this firewood out. This belongs to the Master; it belongs to the ashram. You take it out first."

And they said, "What are you talking? You have fallen in this well because of your Master. What 'Master' are you doing? Because of your Master, you have become so poor. You have lost your wealth, and you are in this pathetic situation."

So, Bhai Manj told them, "No, no, don't speak like this about my Master. You may speak anything you want about me, but don't speak bad about the Master."

Then they first pulled out the bundle of firewood, and then they lowered the ladder and the rope and they got Bhai Manj out.

Now, when they got Bhai Manj outside, Guru Arjan Dev Ji ran to him, and He embraced Bhai Manj. He was very pleased with Bhai Manj and He gave him a boon. He said, "Any one you initiate in this life itself, he will go to Sach Khand."

So, when He embraced him, He also took the soul of Bhai Manj to Sach Khand straightaway. He gave him this boon, "Anyone you initiate, he will also, in this life itself, go to Sach Khand." Then he said, saying further, "I'm very pleased with your seva, and you ask for any boon that you want."

Bhai Manj said, "I have got such a great Sat Purush, I have got you as my Master, I don't want anything. I don't need any boon."

But Guru Arjan Dev Ji told him, "No, you must ask something. I am very pleased with you."

Guru Arjan Dev Ji told him, "I can remove Kal from being the ruler of these three worlds, and I can place you there if you want."

But then Bhai Manj said, "No, when I've got Sat Purush, and I've got Sach Khand, what will I do with these three worlds?"

Guru Arjan Dev Ji still insisted, "You must ask a boon."

Then, Bhai Manj said, "If You are insisting so much, then I would like to say this, that in the future, there is going to be a whole Kali Yuga — there is going to be a lot

of difficulty in life. If You can give this boon, that the Masters do not test Their disciples like this. Then that is all I ask."

So, it is like this, that when one Saint agrees to something and He gives His word, then all the Saints follow that. That is why, from that day onwards, this process of testing the disciple is over. Earlier, all the disciples were always tested before they were given the benefits of initiation. So, the sangat was never so big like we see today — that there are so many devotees, there are so many initiates. This never happened in the past.

So, this benefit comes from Bhai Manj. Because he went through all of this ordeal, all of this suffering, he asked for everybody, for the benefit of everybody.

So, a lot of time has gone by, we will continue with the Bani tomorrow.

16

Meditation Talk
06 Aug 2024 — Morning

Like Jaimal Singh Ji Maharaj, We Should Be Doing Our Meditations For At Least Three To Four Hours — Sitting Half An Hour Here And There Is Not Going To Help

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The path of Sant Mat is different. In this, one has to have the pangs of separation from God Almighty. But there is no show of showing those pangs of separation.

On this Path, there is no need to go out in the jungles or in the mountains or outside, or adorn saffron clothes or white clothes, or go and beg and seek alms from others. There is no need to show any of this.

And in Sant Mat, what is encouraged is that you live in your households; you earn your living by honest means; and you provide for yourself, and you also provide for others who visit you — and do your Bhajan Simran.

Jaimal Singh Ji Maharaj set out in search of a Master Who would give him the initiation of Five Names. Because he had read that a True Master is one Who would give him Five Names. So, he left his home, and he left in search of a Master.

When he was eight years old, he set out in search of a Master. His mother was there with him, and she stayed back, and he left her in search of the Master. And that way, he sought out Masters. Some gave him the initiation of one word. Some gave two words. But he was in search of a Master Who would give him initiation of Five Words.

Someone told him, "There is a Master who stays in the jungle. And the whole day, he stands, he holds on to a branch of a tree, and he has knowledge of the Five Names. And he will initiate you, probably."

Now, that Master was a very unique person, and he used to stand the whole day, holding on to the branch of the tree. And he did not like anyone coming near him.

So, if someone would come and approach him, he would take a stone and throw it at that person.

He used to do his austerities like that the whole day. But Jaimal Singh Ji Maharaj decided that he wanted to go and seek out that Master. So, he went there.

He went out in search of that Master, and he kept walking in that jungle. He was a small boy then, and when he saw that Master, he went and stood there.

Now, that Master did not do anything to Jaimal Singh Ji Maharaj, because he knew he was a seeker. That Master kept standing there, doing his austerities. And Jaimal Singh Ji Maharaj stood there, watching him.

So, that way, the morning passed, the afternoon passed, and the evening also passed. And in the night, at twelve o'clock, the Master left that branch and he went to a nearby pond. There, he had a bath. Then he went back to his hut to sit and do meditation. And then, his routine was that, at three o'clock, he would again go and hold on to the branch and start his austerities.

So, that way, the whole day passed, and the night passed. And Jaimal Singh Ji also stood there, waiting. That Maharaj then saw and thought, "This boy has been waiting throughout the day and the night." And the next day, he asked Jaimal Singh Ji as to why he had come. What was the purpose of his coming?

Jaimal Singh Ji Maharaj requested him, he said, "I'm in search of a Master Who will give me initiation of Five Words. And I seek that initiation if you can give that initiation of Five Words."

That Master told him, "No, I have only three words on which I am doing my practices. But my Third Eye is open, and I can see from within that there is a new Master Who has come up in Agra. And He can give you initiation of Five Words."

He told Jaimal Singh Ji, "You proceed. You go and seek Him out, and I will also come slowly behind you." So, Jaimal Singh Ji Maharaj left in search of that Master Who was in Agra.

When he came to Agra, he realized he had forgotten to ask the address, because Agra is not a small place. It is a huge city. And he didn't have the address of this Master Whom that Mahatma had told him about.

So, he started searching for that Master. And three days passed. He was continuously searching for that Master. Then, on the third day, he was quite tired searching, and he went to the banks of the river Jamuna. And he was thinking, "I

have tried to seek out this Master, but somehow, that's not been possible. I have been searching for the last three days, and I don't think I can find Him. So, it is better that I give up my life and jump in this river."

While he was thinking like that, sitting on the banks of the river, two pundits appeared there to have a bath — to bathe in the Jamuna, in the river. So, while they were bathing, they were also talking. And they started talking about Swami Ji Maharaj.

Now Jaimal Singh Ji could hear that while he was sitting and still pondering on whether to jump in the river. So, Jaimal Singh Ji ran to those pundits. And he asked and inquired as to which person they were talking about?

The pundits told him, "We are talking about Swami Ji Maharaj. He is a new Master Who has emerged in Agra. And both of us are going to go and meet Him now."

Then Jaimal Singh Ji requested those pundits to accompany them and go to Swami Ji Maharaj because he told them, "Even I am in search of a Master like that. So, can I come?"

This was, in fact, a miracle done by Swami Ji Maharaj Himself. And that way, the two pundits went to meet Swami Ji Maharaj and Jaimal Singh Ji accompanied them. And when he met Swami Ji Maharaj, he stayed there in His ashram for two, three days.

When Swami Ji saw Jaimal Singh Ji Maharaj, He said, "My old friend has come."

After about three days, then Swami Ji Maharaj initiated him. And then, Jaimal Singh Ji continued to stay for a few days in the ashram. And he suggested that he would like to continue in the ashram and stay there.

Swami Ji Maharaj told him, "Oh, you should not sit in the ashram. Instead, you should earn your own livelihood and take care of yourself. And while you're doing that, you should do your meditation."

Listening to Swami Ji Maharaj, Jaimal Singh Ji went and he joined the Sikh Regiment in the Army.

Then, in that military camp, he dug a pit nearby. He dug that pit to a depth of five feet — and five feet in width and length.

And at night, when everyone would go to sleep, he would go and sit in that pit. He would keep his rifle aside there. And he would sit for meditation inside the pit.

After that, at five o'clock, then he would get ready — and again — resume his duties. In those days, it was the British government, and they would have a very difficult and onerous duty. So, that way, he would meditate the whole night, and then, do his duty throughout the day. It was a very difficult practice. Now, who does this? It is only Saints Who sacrifice Their life for doing this.

So, we should also take a page from this and understand that we should also be doing our meditations for at least three to four hours like this. Only when we do this kind of meditation for about three to four hours, we will be able to get successful on this Path. Just by sitting half an hour here and there, it's not going to help.

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The time is good and the atmosphere is quiet. Let us make the most of it. Let us get connected to Simran and Dhyan.

17

Meditation Talk
06 Aug 2024 — Afternoon

We Should Try To Stay Within The Format Given By The Master If We Want To Progress Faster And Get Experiences Faster

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Some people question that when, within how many months, or hours, or periods, our experiences will start on this Path.

Some people say they have spent a lot of years and they have not yet got any experiences. So, how long before they will start getting experiences?

Each one has his experiences according to his or her fate deeds, and according to the effort being put in by that person. Some people have past impressions, and they get committed to doing their Bhajan Simran. They get quicker experiences.

With some people, the Bhajan Simran is slow, and it takes a little longer for them to get experiences.

Kabir Sahib says, "Everything, all these experiences will happen as per the time. And it is like if you pour hundreds of buckets on a plant or a tree, it is not going to bear fruit immediately. It will bear fruit when the season comes."

So, we will get our experiences, and that will happen according to our efforts that we are putting in. It also depends on what was your previous life. So, from where that particular jiva has come, that will have an impact on the impressions. It will have an impact on how soon the experiences will come.

It also depends on how much, or how strong, your love and affection is towards your Master and how committed you are on this Path.

If you are putting all your love and affection towards the Master and you are fully committed, you will get your experiences faster. And if the love and affection is still not there so much, and there is not a full commitment on this, then the experiences will be slower.

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There was an incidence in Agra. There were a father and son, and they were initiates. During that time, there was this epidemic of plague and haiza. So, that son got affected by that plague.

Both were initiates of Swami Ji Maharaj and that boy got infected by the epidemic and he was sick for almost a month. And also, his life was only that much. So, his end moment came.

When his time came, his father was weeping out of affection for his son. And the son, when his time came, his Master came within — because the Masters always come at the time of death to fetch the soul. They give the Darshan within. And he was getting that Darshan of the Master within.

That son spoke to his father, and he said, "Don't weep. In my previous birth, I was a babul tree, and one of my twigs was used by the Master for brushing His teeth. For three, four days, He used my twigs to brush His teeth. Then, He showered His Grace upon me. And from that birth, from that life, He brought me into the life of a human being, and He placed me with a satsangi family. That is how I was born in your family."

He continued, and he said, "That is how I was born in this family. I became your son because of the Grace of the Master. But, because I had come from that previous birth of a tree, my intellect was not able to absorb the Teachings of the Master. I was not able to assimilate all the understanding that He imparted. And I could not do enough Bhajan Simran. Now my time has come, but I'm going to be reborn as a human again, and I see that I will be becoming a sadhu in my next life. I'm going to be born in a good family."

The jivas come from the lower lifeforms and, because of the Grace of the Master, they get this human life. And since they have this past impression of the lower lifeform, it is difficult for them to do their meditation. The mind has the filth of the karmas of tens of millions of previous lives, and it is carrying that burden of karmas.

By listening to the Satsangs, we are able to redeem some of those karmas. By taking Parshad from the Master, we are able to further reduce those karmas. And then, by doing Bhajan Simran also, we are able to do it, to reduce the karmas. And by His Darshan also, we reduce karmas. So, slowly and steadily, these karmas are getting washed away from the mind.

It takes a long time for these deeds and the burden to get washed away from the mind, and for the mind to become pure. And everyone comes with his own fate

deeds. Those fate deeds, which have been given to a particular jiva, his intellect and his mind is also developed according to those fate deeds. Therefore, each one has different experiences and understands differently. And it takes long for some people, it may take shorter for some people, to get those experiences.

So, we should pray to our Master, and we should try to do more and more Bhajan Simran, and also increase our love and affection towards our Master if we want to accelerate our experiences of those karmas. With the more Bhajan Simran we do, the more love and affection we share — and the prayer that we do to our Master — He also showers His Grace, and we are able to go within faster.

For going within and for getting our experiences within, we have to reduce our entanglement in this world. We have to reduce our love and affection towards this world, and increase it and focus it towards our Master. But instead, we are having more and more entanglements in this world and more and more love and affection that we are focusing outwardly. So, if we are doing this, then how are we expecting to get those experiences quickly?

At the time of initiation, our Masters have told us all the do's and don'ts, and They have cautioned us on various things we should refrain from and how we should increase our meditation. So, we have to also walk on that path. We have to follow the instructions of the Master.

Swami Ji Maharaj says, "If, under the influence of your mind, you are not following the instructions of the Master and you are, instead, following the instructions of the mind and doing the things which have been forbidden, then you will have to pay for those deeds also."

We should try to stay within the format given by the Master — within the instructions given by the Master — and do more and more Bhajan Simran and increase our love and affection towards the Master if we want to progress faster and get experiences faster.

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The time is good and the atmosphere is quiet. So, let us make the most of it. Let us close our eyes and get connected to our Bhajan Simran.

18

SATSANG
06 Aug 2024 — Afternoon

Tomorrow Belongs To Kal— Today Is What You Have— Now Is What You Have— Use This Time Wisely And Spend It In The Remembrance Of The Master And In Your Meditations

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The paathi sings the Bani of Swami Ji Maharaj from the book: Santo ki Bani...

Mithar tera koyi nahi sangiyan mein,
Padaa kyon sove in tagiyan mein, ,
Guru bin tera aur na koyi,
Dhaar bachan yeh man mein.

This is the Bani of Param Sant Satguru Swami Ji Maharaj. This Bani was taken up yesterday and we completed half yesterday. So, we are continuing with the rest of the Bani.

Yesterday, we were discussing the importance of seva — and that seva is no less than meditation. And I shared the story of Bhai Manj. Like that, Lehna was the disciple of Guru Angad Dev Ji.

When we do our seva, we should always do it with full love and affection for our Master, and we should do our Simran while we are doing that seva. We should not do seva thinking ill about others or engaging in any kind of slandering. We should do it selflessly with love towards the Master.

So, when we do our seva, we should be completely engrossed in the love of our Master, and we should not bring others in our mind and think about other things. That is true seva.

Bhai Manj also did his seva. Selflessly, he did his seva towards his Master. He also had not done much meditation. But finally, his soul was taken to Sach Khand in that life itself when he was given a boon. Such is this greatness of seva.

In my lifetime also, I believe that whatever Grace I have got is also because of the seva that I've done for the Master.

Swami Ji Maharaj says, "You should understand that there is no other well-wisher as much as your Master. There is no one in comparison as a well-wisher like your Master."

At the time of initiation, the Master assumes all the major karmas which require that jiva to go to hell and redeem those karmas. Such big karmas which are requiring the jiva to go to hell, those are assumed by the Master at the time of initiation. Other karmas, other deeds, He redeems by His Darshan, by Satsang, by Parshad, and by making the jiva do the meditation. At the end of the life of that jiva, He gives His Darshan and makes him redeem all the residual karmas and comes to fetch his soul.

The relationships that we have with all others in this world are all relating to our karmas, are relating to our deeds, or relating to this body. Once we have to leave this body, then all those relationships automatically come to an end. Or if the interaction of karmas comes to an end, then again, that relationship comes to an end. These are temporary in nature. The real true permanent relationship that we have is with the Master because He helps us in this world. Then at the time of death, He Himself comes to fetch the soul. He doesn't allow the angels of death to come and take that soul. Then, He places that soul at the higher levels. And He always accompanies the soul till He takes him back to God Almighty. And there only, expectations from those jivas is that they do the meditations, they follow the instructions which have been given by the Master, and they leave the nine doors and come to the Tenth Door and manifest the Radiant Form of the Master — by which the Master will be able to help that jiva every second.

Such is the greatness of the Master. They have no other desire in helping that soul. They only want to selflessly help that soul. And yet, in the kind of unlimited love that They are showering upon that soul, in turn, that jiva, or that soul, is entangled in this world outside. He's not appreciating that love and affection that his Master is having for him.

We have been in this ocean of life and death for so many millions and millions of lives. And we have been lost in this duality of Maya and in this world of Kal.

Now, the Master is the only one in this entire creation Who is coming to help us to get out of this ocean of life and death. And He is the One Who is going to show us the Path to go back and to meet our lost God Almighty — our Father.

Who else is there in this entire creation who is going to give us so much Grace and who is going to help us so much?

Guru bin tera aur na koyi,
Dhaar bachan yeh man mein.
Jagat jaal mein faso na bhai,
Nis din raho bhajan mein.

We are in this net of Kal and Maya, and we are perpetually entangled and stuck in this. It is like the hunter who hunts for pigeons. He casts a net and lays it on the floor, and he puts some support on all the four sides so that it remains firmly embedded and fixed to the ground. Then he puts different kinds of grains in the middle so that the birds come to eat it. When one pigeon comes to eat it, the other looks at it and follows it. And that way, a lot of pigeons come and sit, and they get busy eating that little bit of grain which has been scattered there on the net.

Once the hunter sees that there are enough pigeons that have come, he pulls the net and their legs get entangled in that net. Now, they try to fly, but they are not able to fly, because that net is firmly embedded in the ground and their legs are all entangled in that net. Then, one by one, he catches the pigeons, and some, he puts in a cage. Some, he kills — the pigeons who were trying hardest to get out of it, and he puts them in a bag. And later, he eats these pigeons.

In the same way, Kal is also the hunter and all the jivas are the pigeons. He has also laid out his net in these three worlds, and he has also placed and scattered that grain. That grain is in the form of possessions, wealth, households, relationships, and such other things, and all the jivas have come into that net trying to enjoy those scattered grains, which he has put for them for attracting them. Then he pulls that net. He is making feed of all of these jivas. He eats all these jivas.

So, that is how we are all entangled here in all of these attractions here and we have forgotten our True Home. The Masters come here to awaken us and caution us on this trap, which we are all entangled in. They caution us and They tell us that this is not the world because we are completely engrossed in this, entangled in this, in all these possessions, and then all the joys and the pleasures and the difficulties that are associated with all of these. And the tensions that are associated, we are completely entangled in this, and we are losing all our time in this.

So, the Masters come and They tell us, "This is not your place. Your True Home is different, and you have to stop your entanglement here. You have to get away from this trap and go back to your True Home."

* * *

He tells the story of an old lady. She had two daughters. The elder daughter, she had got her married to a person, and that elder daughter was staying with her son-in-law in a different village at a distance. She was staying with her younger daughter in her house.

Now, it so happened that, after a few years, the son-in-law passed away having got infected with malaria. So, he died. Her daughter sent her a telegram, telling her to come and visit in this tragedy. So that old lady and that younger daughter, both went to that village.

When they were going, the old lady told her younger daughter, "You don't have to cry now, only when we come close to that village, only then we will start crying. We don't have to cry all the way." So, when they came close to the village, both of them started crying loudly.

That way, they started crying loudly and hysterically, and then they went to her daughter's place.

When they reached the house, they had kept that body of her son-in-law outside. Up near that door, there was a plant, and that had this squash — a big red squash – that was there that had grown on that plant. And just below that, they had kept the body of that son-in-law.

When they sat mourning next to that body of that son-in-law, the younger daughter noticed that big squash on the plant and she told her mother, and pointed out that thing to her, and she said, "See, such a big squash."

The mother said, "Now, you keep quiet. You continue crying. While going, we'll take it. We'll take it while going."

Her elder daughter listened, and she said, "No, no, no. I've left it. I've left it for seed for my next crop."

So, that's what Baba Ji used to say, "In this situation, if you notice, that dead man is aside. Nobody's bothered about him, and everyone is worried about that squash. Who's going to take it?"

That is what the love and affection we see in this world is. There is nothing true here. It is all just a show.

So long as there is some selfish interest and that is being addressed, the love and affection continues, and the faith continues in each other. But once that selfish interest comes to an end and there is nothing further to receive or give, then that

relationship also comes to an end. That love and affection and faith also come to an end.

Unlike these relationships, the relationship with the Master is very true and very pure and real. The Masters always care for Their disciple — for that jiva. Even if that disciple has forgotten about his Master and he has got into bad company and he is not doing as he has been told by the Master, even then the Master does not leave that soul. If required, He gives another life to that soul so that he comes back on the Path. But He doesn't leave the soul.

So, if that soul has gone away from the Path and has forgotten about his Master, he's building up his deeds, then the Master still doesn't forget that soul. He gives that soul another life. He is reborn in a satsangi family, but perhaps he is in a poor family, and he has to struggle in life. That way, he redeems the buildup of all the karmas — the deeds that he has created for himself. And that way then, He brings him in the company of the Master of that time, and that Master takes that jiva into His fold, and then gets him salvation.

Once an initiation is given, the Masters never leave that soul. Once the Master has given initiation, He will always take care of that soul.

Jagat jaal mein faso na bhai,
Nis din raho bhajan mein.
Saadh guru kaa kahanaa maano,
Raho udaas jagat mein.

Swami Ji Maharaj says, "What your Masters tell you, you should follow what the Masters say, and you should do your Bhajan Simran. Because by doing your Bhajan Simran, you will be able to get salvation from this world. That is the only way you can disentangle yourself from this world and go back to your True Home." The Masters see the suffering of the soul and They come to help that soul. Then They show the Path and They give the Teachings to that soul.

Now, if that soul follows those instructions and does that Bhajan Simran, he will be able to get free from this world.

Swami Ji Maharaj says, "You remain aloof from this world and stay steadfast on this Path, following the instructions of your Master and doing the Bhajan Simran so that you can get free from this trap."

Swami Ji Maharaj has also said, "Do your meditation and remain happy in the remembrance of your Master. Because only with Bhajan Simran, you can get true happiness." We try to seek happiness in this world outside, which is not

forthcoming. We keep pursuing that and get entangled here. But happiness, as the Masters say, is only in doing our Bhajan Simran and going within.

Kabir Sahib says, "You do your Simran. And by doing your Simran, you will be able to go and manifest God Almighty. It is only with Simran that we are able to get out of the worries of this world." The Masters say, "We carry the tensions of this world, and because of these tensions, our intellect reduces." They say, "The worries reduce your intellect; and the sickness impairs your health or reduces your physique." So, these are the two problems we face, and it is the Simran that will be able to absolve us from these problems.

Kabir Sahib says, "You do your Simran and that will not only free you from this world and take you to your True Home, but it will also reduce all the worries. The true happiness lies only in doing that Bhajan Simran."

By doing the meditation given by the Master, we get freedom from this ocean of life and death, and we go back to our True Home. But by doing the repetition of all the thoughts of this world, it only brings misery to us and we, again and again, come back into this world.

Saadh guru kaa kahanaa maano,
Raho udaas jagat mein.
Chal bal chodo aur chaturaai.
Kyon tum pado kugati mein.

Swami Ji Maharaj says, "Some of the impediments we face in being successful on this Path are chhal, bal and kapat."

Chhal is where we try to deceive someone in order to gain something which is not ours. So, we deceive someone. Bal is where we use our wealth, or we use our strength. With that, we try to force someone else — again, to get something which doesn't belong to us. And kapat is where we try to show something outwardly different from what we are thinking. So, whereas we are sly within, we are trying to show sweetness outside. These are the things that stop us from progressing on this Path.

Swami Ji Maharaj says, "You should use your bal — you should use your strength — in terms of whether you have wealth or you have physical strength, you should try to use it selflessly and you should use it for the good of the society or for others. You should always remember that the wealth that you possess is not yours till you have shared it with somebody." Only when you share — or you give your wealth to somebody — that wealth is yours. What you keep with you, you will be leaving behind. That is never going to be your wealth.

He also tells us, “You should leave your intellect, your smartness, and when you go in the company of the Masters, you should go with all humility. You should try to be the smallest of the small there and try to receive the Grace that He is showering upon you.

* * *

During the time of Kabir, there was Mata Loi, who was the daughter of a rishi. That rishi had become quite old, and she was about sixteen years old. But she had also taken to spirituality. So, he felt that it would be better if he leaves her with some other mahatma, because she would not be getting married, and he was getting too old. He felt that he should leave her with some mahatma. So, he went to Kabir Sahib's ashram.

He went to Kabir Sahib's ashram, and there, both of them stayed for a couple of days. That mahatma told Kabir Sahib, “I want to go and visit the Himalayas. I want to spend some time there. Until I go and come back here, I request you if you can extend your hospitality to my daughter, and if she can continue here till I come back.”

He promised that he would come back within a month's time. But that rishi did not come back, and Mata Loi continued to stay with Kabir Sahib. She was a great sevadar. She did a lot of seva of Kabir Sahib.

So, Mata Loi continued to stay in the ashram of Kabir Sahib, and she used to do a lot of seva.

Once, Kabir Sahib thought, “I should test her.” What He did was, He came with that small spool on which that silk thread was rolled up, and that was used in the weaving. He got that small spool with Him and He came into her room. And then, in front of her, He kept that spool in His armpit. And He told her, “Earlier, I had just brought my spool here. It has fallen here somewhere.”

Now, she had seen what He had done. She thought, “He has kept this spool under His armpit. Yet, He has told me to search for it.” So, she started searching for it.

She started searching everywhere, and she said, “I cannot find it.”

Then He said, “You are such a fool. You cannot see because there is darkness here.” It was afternoon, and there, it was bright light, but He said, “You cannot see because it is dark. Switch on the lights.”

So, she immediately lit the lamps. And then she started searching again. And then, with folded hands, she told Kabir Sahib, "I still can't find it. I don't know where it is." All the time, she knew where that spool was, but she did not question Him. She just said she could not find it.

Then Kabir Sahib said, "Should I search for it?"

She said, "Yes, okay. Please search for it."

So, He immediately removed it from His armpit, placed it on the ground, and said, "Here it is."

Then she, with folded hands, said, "Oh, yes, yes, yes. I somehow didn't see it."

The point of telling this is that one has to be like a child in front of the Master. One has to not try to show off his smartness or his intellect. She could have easily told Him, "What is all this? You have kept it under Your armpit." But she chose not to do all that. She, in her innocence, listened to what the Master was saying. Whatever the Master says is correct. That is the firm belief that a disciple should have.

So, one should keep aside his intellect and smartness, and with humility, accept the Will of the Master.

Chal bal chodo aur chaturaai.
Kyon tum pado kugati mein.
Simiran karo guru ko sewo,
Chal raho aaj gagan mein.

Swami Ji Maharaj says, "Do your Bhajan Simran and listen to the Teachings of the Master. And in this life itself, you will be able to get yourself free from this bondage. In this life itself, you will be able to go back to God Almighty."

He says, "While you do your Bhajan Simran and you follow the instructions of the Master, you should make sure that you don't engage in the chhal, bal, kapat. You leave all of those things because those are impediments on your Path."

Simiran karo guru ko sewo,
Chal raho aaj gagan mein.
Kaal ki khabar kaal phir legaa,
Vahaa tum jalo agin mein.

Swami Ji Maharaj says, "Do your meditations and do these practices today itself and don't wait for tomorrow. Don't plan for tomorrow because tomorrow belongs to Kal."

In Hindi, Kal is equivalent to 'kal' — kal is like 'time'. It is like tomorrow. So tomorrow belongs to Kal. Today is what you have. Now is what you have. Use this time wisely and spend it in the remembrance of the Master and in your meditations.

Kabir Sahib also says, “What you have planned for doing tomorrow, you do today. And what you have planned for doing today, you do it now. Because one never knows when this breath will come to an end – when this life will come to an end.” Because we see that people suddenly get a heart attack. Someone passes away and we say, “He got a heart attack.” Someone meets with an accident and dies. Then we say, “He's had an accident, and he is dead. He is no more.”

There are different reasons for us to pass away from this world. It is all in the hands of Kal — how he takes that soul. Kal never takes it on himself. The responsibility of this death is never given to Kal. It is always said, "This is the reason this person died, that is the reason the person died." We never say, "Kal took him. Or Kal did this. Kal did that.” He never takes the responsibility of doing all this. But that is the time. That period and that time is fixed, and that time will come to an end.

Therefore, you should make the most of what you have in your hand. And that is now.

Kaal ki khabar kaal phir legaa,
Vahaa tum jalo agin mein.
Abahee samajh der mat kariyo,
Naa jaanu kyaa hoy is pan mein.

Swami Ji Maharaj says, “I'm requesting, again and again, that at least wake up now and get that love and affection towards your Master and do what He is telling you.” Because if you're not going to listen now, when are you going to listen? Half your life is over. Some people have crossed fifty, some people have crossed sixty, and all these years have passed in their love and affection and pursuing this world. They have not loved their Master. They have instead spent this time loving this world. And that is why He says, “You at least wake up now. At least now, you do your meditation, you have that love and affection for your Master.”

So, we should at least awaken now, and we should make that effort. But we are still lost in that love and affection for this world. Eventually there is only repentance at the time of death. Because we spend this precious life seeking all these outward pleasures and trying to pursue everything in this world. We don't want to get free from this jail. We still are enjoying the comfort of this jail. Because the underlying thought we always have is, “We are enjoying today, so why bother about the future?”

So, He says, “Therefore, at least listen now and get your love fixated at the feet of your Master. Do your meditation now so that you make the most of this opportunity that has been given to you.”

Abahee samajh der mat kariyo,
Naa jaanu kyaa hoy is pan mein.
Yon samjhaay kahe radhaswami,
Maano ek bachan mein.

Swami Ji Maharaj, in the end of this Bani, says, “I have told you in this Bani, and I have cautioned you, so heed my caution and do what I'm trying to tell you. Because time is very precious — this opportunity is very precious — and you should not lose it.”

Kabir Sahib, also in His Bani, says, “I beat the drum, and I repeat again and again, that with each breath, you are passing the wealth of three worlds.”

We take roughly 21,600 breaths every day. If we count it as fifteen breaths per minute, then that is the amount of breaths we take or use in a day. We have used so many till now. And in the future, we will have only the breaths for whatever residual part of our life remains.

Now, we do not know how many breaths are ordained for us. As soon as the number of breaths comes to an end, the angels of death immediately come to fetch the soul. We don't know how long that is going to be.

Therefore, He says, “We don't know how much time is left, and this is a very precious opportunity. Whatever I have told you is of essence. Heed my caution and make the most of your life.”

Abahee samajh der mat kariyo,
Naa jaanu kyaa hoy is pan mein.
Yon samjhaay kahe radhaswami,
Maano ek bachan mein.

Radhaswami.

19

Meditation Talk

07 Aug 2024 - Morning

Whatever Remainder Of Our Lives Are There, We Should Make The Most Of That And Spend A Lot Of Time Doing Our Meditations

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Tulsi Sahib came from the family of the Peshwars. The Peshwars used to rule most of India from Pune. So, the Peshwar had two sons — Shyam Rao and Baji Rao. The name of Tulsi Sahib was Shyam Rao. Right from his childhood, he had virehgya* — he had strong pangs of separation from God Almighty. And he used to always be in the thought of how he would manifest God Almighty. What would it take for him to do that which would get him to see God Almighty? He was always in those kinds of thoughts right from childhood.

** State of mind where one renounces everything in this world and develops pure and overwhelming love for the Master and God Almighty*

The king, Peshwar, wanted Shyam Rao to come in the mainstream. He tried a lot to impart different kinds of training. He trained him for horse riding, for sword fighting and such, so that he could come in the main fold. But he still continued to be having those strong pangs of separation from God Almighty, and he was always in that thought.

Then Peshwar decided that, at the age of sixteen, he had Shyam Rao married. He got him married at the age of sixteen. But his thoughts did not change because he had come into this world for a different purpose. And at the age of nineteen, he left his home.

He left his home, and he roamed the northern parts of India in search of God Almighty —in search of spirituality. And he kept searching. Finally, he went to Aligarh Zila, that is a place near Agra. And there, he made his ashram.

He set his ashram in Hathras. Even today, that ashram is there — and there are followers of Tulsi Sahib. And the parents of Swami Ji Maharaj were the disciples of Tulsi Sahib.

Swami Ji Maharaj's parents used to do a lot of seva, and they used to visit Tulsi Sahib's house on a monthly basis, or a month and a half. And they would do a lot of seva when they would go there.

Once it so happened that Tulsi Sahib visited Swami Ji Maharaj's parents' house. And when he visited, it was summer. And all of them were working and they were perspiring and there was an odor coming from their clothes. So, when Tulsi Sahib went there to meet them, they all gathered around Him.

Girdhari Lal, who was one of the main disciples of Tulsi Sahib, was also accompanying Tulsi Sahib. When he saw that all these ladies and everyone else around the house gathered close to Tulsi Sahib, he told them to move away because there was an odor coming from their clothes. He told them, "Don't you understand that there is a foul odor coming from your clothes. So, keep a distance from Tulsi Sahib."

Then Tulsi Sahib told him, "You are only smelling the bad odor coming from their clothes. But can't you smell the fragrance of their love and affection?"

Then Girdhari Lal kept quiet.

And Tulsi Sahib said, 'There is a Great Soul Who is going to come in this house." And it is with His Blessings that Swami Ji Maharaj was born there.

Swami Ji Maharaj also, from a very early age, had taken to spirituality. And he was initiated by Tulsi Sahib at the age of six.

* * *

The Master is not far away from us. He is sitting within us. Once He initiates us, He's always sitting within. And if we do our Bhajan Simran, then He will definitely shower His Grace upon us.

It is necessary for us to do the meditations — do the Bhajan Simran — and take out time in your routine every day. And whatever remainder of our lives is there, we should make the most of that and spend a lot of time doing our meditations.

* * *

The time is good and the atmosphere is quiet. So, let us make the most of it. Let us close our eyes and sit for meditation. We'll sit for one hour.

20

SATSANG

07 Aug 2024 — Afternoon

"How Can I Speak The Greatness Or Comprehend The Greatness Of The Holy Sound Current—He Is The Doer, He Is The Doer Of Everything"

The paathi sings the Bani of Swami Ji Maharaj from the book: Santo ki Bani...

Dany dany dhan danya pyaare,
Kyaa kahu mahima shabad kee.
Dany dany dhan danya pyaare,
Kyaa kahu mahima shabad kee.

This is the Bani of Param Sant Satguru Swami Ji Maharaj. In this Bani, Swami Ji Maharaj has sung the praise of Bani.

There are two types of Shabd. One is the Varnatmak Shabd, or what can be described, written, or read. And the other is Dhunatmak, which cannot be written or read.

The Varnatmak Naam is subject to reading, writing, or talking. That is subject to destruction. And the Dhunatmak Naam, that is perpetual.

Swami Ji Maharaj is talking about that Dhunatmak Shabd which is resonating at the Eye Center.

* * *

There was a time when there was nothing in this Creation — there was no Creation, and all the souls were with God Almighty. So, there was no Creation. And then, God Almighty felt, "There should be Creation." So, He took out Powers from within Himself and then asked Them to go and make the Creation.

It is that Shabd which emanated from God Almighty which came down and then made all these creations — these different worlds — water, fire, earth. All of this was created by Shabd.

It is that same Sound Current which is also resonating at the Eye Center, and it is continuously resonating there.

Nanak Sahib says, "It is that Shabd which has created this earth, and which has created this sky and this entire creation. And it is that same Shabd which is resonating at the Eye Center of all beings.

That same Holy Sound Current has manifested into this creation and created everything that we see. And eventually, all this creation will fold back into that Holy Sound Current. Such is that greatness of that Holy Sound Current. Because of that, this entire creation has been made.

Masters say, "What more can we say of the greatness of that Shabd?" That Holy Sound Current is present everywhere, and it is resonating within each and every being.

This path of Sant Mat is the Surat Shabd Yoga. 'Surat' is the soul, and 'Shabd' is the Holy Sound Current. On this Path, one is taught how to manifest that Holy Sound Current and merge into that Holy Sound Current.

This is the only path to get salvation. One can get salvation only when that Holy Sound Current is manifested and when one merges into that Holy Sound Current. All the other paths, teachings, practices, they will not be able to get that salvation. And all the people, all the yogis, and rishis and munis who have done a lot of austerities or pranayamas — or whatever practices they have been doing — those will not get them salvation.

With all the difficult austerities that all these rishis and munis have done, what have they achieved? They only have been able to go to a little higher level — that is, Vaikuntha or Kailash or heavens after their death. They have only been able to go to those levels. And those places are also subject to karmas, subject to deeds — and there is life and death even in those planes.

So, that is what Masters say, "One only does all these austerities and goes and rises only to those levels. And after the power of that austerity comes to an end, they have to come back into this world."

Salvation lies only in that Holy Sound Current. And the way to manifest that Sound Current can only be taught by a True Master.

Swami Ji Maharaj says, "What can I describe, how can I describe, and how can I sing the praise or speak about the greatness of that Holy Sound Current? It is the purest of pure, and it is very sublime."

Dany dany dhan danya pyaare,
Kyaa kahu mahima shabad kee.
Jo parche hai shabad se,
So jaane mahimaa shabad kee.

Swami Ji Maharaj says, "Only those who are practicing the Surat Shabd Yoga and who have got a True Master Who is showing them the Path, only they are aware of the greatness of this Holy Sound Current. Others are completely unaware of this Holy Sound Current."

The Bani of Kabir Sahib is taught in the syllabus of schools also. The teachers there explain to the students, and wherever Kabir Sahib refers to Shabd, He's talking about the Holy Sound Current. But that is misinterpreted by the teachers in these schools, and they refer to this as a word — as a spoken word. They do not understand the meaning of the Bani of Kabir Sahib, and they only explain it as per their own limited interpretation.

Jo parche hai shabad se,
So jaane mahimaa shabad kee.
Chin chin raksha ho rahee,
Kyaa upamaa kahu main shabad kee.

He says, "Your Master has connected you to that Holy Sound Current, and that Holy Sound Current is continuously resonating inside you. And every second, that Holy Sound Current is protecting you."

Wherever you are, whichever part of the world you are, that Holy Sound Current is always resonating within you. And if you are faced with a difficult situation, then that Holy Sound Current immediately manifests into the Master and comes to protect you.

If the lifespan is limited, then nothing is changed, and it is as preordained. But the Master comes within and gives Darshan to that soul and then protects the soul within.

So, the Masters do not allow the souls to go back into the 8.4 million lifeforms. And instead, they keep the soul at a higher plane where they make it do the contemplation of the Master and take that soul further up.

If you have a lifespan, if you are ordained to live longer, then that Sound Current definitely protects you. — and there is no relation which is closer than that with the Sound Current.

So, Swami Ji Maharaj says, "How can I speak the greatness or comprehend the greatness of the Holy Sound Current. He is the Doer — He is the Doer of everything."

Chin chin raksha ho rahee,
Kyaa upamaa kahu main shabad kee.
Bina shabad phire bharmathiyaan,
Nahi jaane gathi mati shabad kee.

He says, "Without the connection with that Holy Sound Current, one will not be able to stop the wandering in these 8.4 million lifeforms. It is only when one understands the greatness of that Holy Sound Current and merges with it or manifests it. Only then he will be free from this bondage."

That Holy Sound Current takes the soul back to God Almighty. It connects through different Sound Currents — or different manifestations of that Sound Current. It takes the soul back, and the Master is always with the soul going back to God Almighty.

The Holy Sound Current is like a ladder to go back to God Almighty. It is connected; one Sound Current is connected to the other. They are different manifestations of the same Sound Current. There is only one path from which all the souls, have come into this world from God Almighty. And there is only one path to go back, and the eventual destination of going back to God Almighty is also the same.

There are very few souls who God Almighty wants to liberate from this world and bring back to Himself. Only for such souls, He sends these Saints into this world so that they can be awakened and bring them back. Otherwise, most of the people do not understand the Teachings of the Master and they continue to swim in this ocean of life and death.

Bina shabad phire bharmathiyaan,
Nahi jaane gathi mati shabad kee.
Jin guru paaya shabad kaa,
Aur preeti karee jin shabad kee.

He says, "Those souls are indeed fortunate, or those jivas are indeed fortunate, who have got the company of the Masters. Following the instructions of the Masters, they have done their practice of the Surat Shabd and Bhajan Simran, and they have been able to go back to their True Home."

* * *

I had told you this story of Bhai Lehna. I had mentioned him earlier. Bhai Lehna came from a very prosperous family. They used to believe in this deity worship, and they used to go to a goddess, which was about thirty, thirty-five kilometers away. He would not only go there himself, but he would also pay for the travels of other villagers and other people. So nearly fifteen, twenty people would go there, and he would pay for everyone's stay and travel.

Once, when they were going, Guru Nanak Sahib's Satsang was going on and they passed the place where the Satsang was going on.

When they were going past where that Satsang was being held, Bhai Lehna heard that the Satsang was going on and he told everyone, "Let us listen to the Satsang. And after the Satsang, we will continue." So, they all sat down to listen to the Satsang of Guru Nanak Sahib.

Now, each sentence that Guru Nanak Sahib uttered and spoke, all of those were like arrows and they greatly influenced Bhai Lehna, and when the Satsang came to an end, everybody was in a hurry. His group, everyone, wanted to go to that deity. So, they were all in a hurry, and they said, "Okay, let us leave." They had not paid so much attention to the words of Guru Nanak Sahib. But Bhai Lehna was greatly influenced, and he decided that he would continue to stay there. So, he paid the money to all of them, and told them, "Okay, you take this money, go, and you take the darshan and come back. Till that time, I will sit here. I will wait here with Guru Nanak Sahib, and I will do seva and I will be here. On the way back, I will join you, and we will go back to the village."

The others were also in a hurry, and they left. And Bhai Lehna continued to stay there with Guru Nanak Sahib.

After nearly ten to eleven days, when all of the others came back from that temple, they stopped to pick up Bhai Lehna, and they told him, "Let us go back now. It's been quite a few days that you've stayed here. So, let's go back to the village now." But then, Bhai Lehna said, "No, I want to continue to stay here." He said, "All of you please carry on."

Those words of Guru Nanak Sahib, which He spoke in the Satsang, influenced Bhai Lehna so much that, after that, that became a permanent place of his. He continued to stay there forever, and he never returned.

So, he continued to stay there with Guru Nanak Sahib, and he used to do his seva and he used to do his meditation and not talk or waste time. He became a gurumukh. It is also said about him that, once it so happened that Guru Nanak Sahib, Bhai Lehna, and a few other sevadars, were going to a place. On the way,

they had to cross a small ditch of about four to five feet. It was difficult to cross that, and Guru Nanak Sahib said, "I cannot jump that far. Fetch some big stones so that I can step on those stones and then walk across."

So, all the sevadars started searching for stones to put into that ditch so that Guru Nanak Sahib and the others could cross.

But in the land of Punjab, the soil is very rich and there are hardly any rocks and stones to be found. It is a very fertile land.

They were searching and five, ten minutes passed. Bhai Lehna was waiting with Guru Nanak Sahib, and he was wondering, "How long is it going to be before they fetch the stones because we are keeping our Master waiting like this." So, what he decided was, he laid down prostrate on that ditch and he was wearing very white, clean clothes. But he didn't bother about those, and he just laid down in that ditch. And he told Guru Nanak Sahib, "You please walk over me and cross."

So, Guru Nanak Sahib walked over him, and He crossed the ditch. When Bhai Lehna got up and he went to the other side, Guru Nanak Sahib embraced him, and He said, "You are like a part of my body." He embraced him and He told him, "You are my 'ang', or you are my body." That's how he got his name, Angad. And after that, it's a long story, but he succeeded Guru Nanak Sahib for the preachings of Sant Mat.

So, the words spoken by the Masters are also of such high order, and they influence so much that, Bhai Lehna, just by listening to a Satsang, his life was fully transformed.

Jin guru paaya shabad kaa,
Aur preeti karee jin shabad kee.
Bad bhaagee voh jeev hai,
Jo kare kamaayi shabad kee.

Swami Ji Maharaj says, "Indeed, that jiva is fortunate who has got the company of the Master and got the Teachings of the Master and who has learned the Surat Shabd and who has done the practice." And he's more fortunate if he has done the practice and he has manifested that Shabd within.

Once the soul has been stamped with the Shabd, once the Master has connected the soul to the Shabd, that soul will never go into hell. The Masters say, "It is like gold will never rust. However long that gold may remain in the soil, it will never catch rust. Like that, the iron will never be eaten by insects, however long that iron is in the soil."

Like that, a jiva, who has been connected with the Holy Sound Current by the Master at the time of initiation, that jiva will never go into hell.

Bad bhaagee voh jeev hai,
Jo kare kamaayi shabad kee.
Binaa shabad man bas nahee,
Tum surat karo ab shabad kee.

He says, "We will never be able to gain control of the mind until we have manifested the Holy Sound Current." The Masters say, "You may try a million ways to control your mind, but you will not be able to control it till it comes in connection with the Holy Sound Current."

When we do the practice, when we do our Bhajan Simran and we cross the nine doors of this body and come to the Tenth Door, and there within, when we manifest the Radiant Form of the Master, and with the Grace of the Master, we manifest that Holy Sound Current within, there is so much attraction in that Sound Current. There is so much intoxication and there is so much happiness in that Sound Current, which is not there in these three worlds. There is nothing that is as pleasurable as listening or merging or manifesting that Holy Sound Current. And once the mind gets connected to that Holy Sound Current, it understands that pleasure, then it kicks away all the other pulls that it has. All the other things just fall off in front of that pleasure of the Sound Current.

Once the mind gets connected to the Sound Current, it does not feel like leaving it at all. Therefore, it completely leaves every other thing and wants to continuously be with the Sound Current. Once it has connected with the Sound Current, the mind also realizes that it is not what it has been identifying itself with. It is belonging to Brahm. It is an essence of Brahm. Therefore, it starts working towards going back to Brahm.

Once it is connected, there is no desire left in this world. And when there is no desire there, there is nothing on the intellect, or nothing else to bring that mind back into this world, and it remains continuously intoxicated with the Holy Sound Current.

Once it realizes it is an essence of Brahm, it starts going up, and the mind also starts helping the soul to go up. Both the soul and the mind start going within. And when they come to the level of Brahm, the mind merges in the Brahm. It cannot go beyond the Brahm. There is a knot between the mind and the soul. That knot opens up in the Brahm when the mind goes and merges back into the Brahm — when the

soul gets free from the clutches of the mind. After that, the soul is free to go within up to God Almighty.

Once the two are separated, then with the help of the Master, the soul goes to Par Brahm. There, with the Grace of the Master, it takes a dip in the Holy Mansarovar, where the soul sheds off the three coverings of its body — which is, the physical, then the astral, and the causal. All these three coverings are shed off and the soul comes back into its true form, which is the original form of the soul — which is Light and Sound.

So there, both the Master and the soul, both of Them, come into Their essence of Light and Sound. And there, the soul has the luminance of twelve suns, and it comes back. There is no other body or no other covering, it is neither a male nor a female there. It is only in the form of Light and Sound, like the Master.

All the souls are the same. They are Light and Sound and they look the same. It is only that when the souls have come into this world according to the karmas, they have taken different identities. Some are male; some are female. All of those identities are only relating to this world.

Binaa shabad man bas nahee,
Tum surat karo ab shabad kee.
Voh kyon aaye is jagat mein,
Jin milee na poonji shabad kee.

Swami Ji Maharaj then questions how the other humans, how the other souls or jivas, have come and wasted their lives if they have not got connected with the Sound Current. What has been the purpose of these souls to become human beings and come into this world, if they have not been able to manifest that Holy Sound Current?

They come into this world, and they do not achieve the purpose for which they have come. Instead, they just build the burden of more karmas, and carrying that huge burden of karmas, they go back into those 8.4 million lifeforms.

Voh kyon aaye is jagat mein,
Jin milee na poonji shabad kee.
Dhun ghat mein har dam ho rahee,
Kyon sune na baani shabad kee.

Swami Ji Maharaj says, "That Holy Sound Current is resonating inside you. So, why is it that you are not trying to listen to that Holy Sound Current?" Even for second, if we listen to that Sound Current, we will be able to redeem karmas, our deeds of

millions of lives. So much burden will be taken off if we are able to just listen to it for a second.

He says, "Such a great Holy Sound Current is resonating, and if you are able to listen to it just for a second, or manifest it for just a second, you will be indeed fortunate if you are able to do that."

Dhun ghat mein har dam ho rahee,
Kyon sune na baani shabad kee.
Tu baith akelaa dhyaan dhar,
To mile nishaani shabad kee.

He says, "If you sit in solitude, you sit quietly and do your Bhajan Simran and try to manifest that Holy Sound Current, that Holy Sound Current will definitely manifest." So, why is it that you are not trying to do this? That is because you are not being able to bring it upon yourself. You are not able to get committed to doing it. You are still engrossed in outward ways. That is why you're not able to sit in that solitude and try to make efforts to listen to it.

Tu baith akelaa dhyaan dhar,
To mile nishaani shabad kee.
Taj aalas nidraa kaahilee,
Tu lagan lagaa le shabad kee.

Swami Ji Maharaj says, "You sacrifice your laziness. You sacrifice your sleep. You sacrifice that feeling of deserving that manifestation." If you are able to sacrifice these things, then you will be able to go further on this Path and manifest that Holy Sound Current.

Taj aalas nidraa kaahilee,
Tu lagan lagaa le shabad kee.
Paanch shabad ghat me baje,
Yeh nirnay kar le shabad kee.

He says, "Try to listen to those five Sounds of that Holy Sound Current and try to make that effort. There is nothing as pure as that Holy Sound Current. Your burden of karmas can only be redeemed if you are able to listen or manifest that Holy Sound Current. All your Bhajan Simran, all your other practices will not be able to take off that burden of karmas like that of the Holy Sound Current. Because it is so pure, within a second, it will be able to redeem loads of your karmas.

So, He says, "God Almighty is Sound. And the path to go back, that Holy Sound Current, is also Sound. Your soul and the Master are also Sounds. With that, you will be able to purify yourself and go back to your True Home."

Paanch shabad ghat me baje,
Yeh nirnay kar le shabad kee.
Guru gyaan bathaayaa shabad kaa,
Tu hojaa dhyaani shabad kee.

He says, "Your Master has explained to you and taught you the way to go within and to manifest that Sound Current. You do your practice, and you gain that knowledge of all the Sound Currents yourself and go and manifest all of them within."

So, the Masters keep on repeating, again and again, and talking about that Holy Sound Current. Because there is nothing in this creation like that Holy Sound Current.

Guru gyaan bathaayaa shabad kaa,
Tu hojaa dhyaani shabad kee.
Main shabad shabad bahutak kahaa,
Koyee na maane shabad kee.

He says, "I have been talking about that Holy Sound Current for so much, for so many times, and I have told everything about that Holy Sound Current now also. Unfortunately, no one pays attention to it. And this is despite God Almighty having kept that Holy Sound Current within everybody. But nobody is paying attention to what I'm saying, and to that Holy Sound Current."

Only in Sant Mat, the Masters explain about the greatness of the Holy Sound Current — about Naam. In all the other practices, they all teach different things. They explain different kinds of practices for trying to get salvation. Some talk about pranayamas, some talk about Ashtanga Yoga, some talk about going to pilgrimages, some talk about becoming recluses, that way, they all talk according to their own practices. The Holy Sound Current is only explained in Sant Mat. It is only explained by True Masters.

Main shabad shabad bahutak kahaa,
Koyee na maane shabad kee.
Janam akaarath kho diyaa,
Jo chade na ghaati shabad kee.

He says, "Those who have got this human life and who have got a Master, who have the company of the Masters, who have been initiated and who have been explained

the Teachings by the Master, and who have not done their meditations, who have not gone within and manifested that Holy Sound Current, they have just destroyed their lives — they have just wasted their lives."

That is because we are not able to develop that faith in the Master. How much faith we are developing in this world outside, because we constantly are worried about this world outside, we are constantly carrying all the thoughts about the world only inside our mind. And we are ignoring the Master. That is because we are not developing that much faith in what He is trying to say. Our whole time is going into all the pursuits of this world, in these possessions, in these relationships, and we are hardly taking out any time for what the Master is telling us to do — that is, to do our Bhajan Simran and to focus our attention within. We are not doing that. And that is how our precious time is getting wasted. It is getting wasted because all the pursuits of this world, which we are chasing, they are not permanent. Whatever possessions we are going to build, or whatever relationships we are going to build, are very temporary, and they are all going to be left behind.

So, we have not been able to inculcate that feeling of faith in the Master, and that commitment to what He is trying to tell us, and to follow on that path.

* * *

So, He* was like us, and we are born like Him. He was affected by only one Satsang and influenced by only one Satsang and the words of His Master. That one Satsang was enough for Him to transform His life and for Him to be able to do His meditations and manifest that Holy Sound Current within.

* *Guru Angad Dev Ji*

So, we are similar, I mean, there is no difference. If we are able to also do that, then we will be able to also manifest that Holy Sound Current within.

We have also been going to Satsang for so many years. We, of course, feel very good listening to the Satsang. But we are not following on what is being said in that Satsang. We listen from one ear and remove it from the other ear. We don't implement it.

He listened to one Satsang and He internalized whatever was said in that Satsang. He followed what was being explained in that Satsang. And He was able to transform himself from a human being to God Almighty.

If we also make an effort to try to internalize the Satsangs — we listen to the Satsangs — we also should try to implement what is being said in those Satsangs; to make

our lives shaped according to what is being instructed by the Masters, and to do the practices according to what the Master suggests. Then we will also be able to bring that transformation within us.

Janam akaarath kho diyaa,
Jo chade na ghaati shabad kee.
Radhaswami kah kah chup hue,
Bin bhaag na dhaaraa shabad kee.

Swami Ji Maharaj says, "I have been explaining this, and after explaining so many times, now I have chosen to remain quiet. Because people, if they are not getting transformed, if they are not implementing what I'm trying to say, then what is the point of repeating again and again. I can't force them to change. I can only suggest. I can only speak to them, and it is for them to really follow. So now, I'm disappointed and I choose to remain quiet."

Janam akaarath kho diyaa,
Jo chade na ghaati shabad kee.
Radhaswami kah kah chup hue,
Bin bhaag na dhaaraa shabad kee.

Then He says, "I say 'Radhaswami' and I keep quiet. Because if it is not ordained for them to listen to the Holy Sound Current, then what can I do?"

He says, "Only if he is fated to do it, then he will make the efforts to walk on this Path and he will manifest that Holy Sound Current."

Janam akaarath kho diyaa,
Jo chade na ghaati shabad kee.
Radhaswami kah kah chup hue,
Bin bhaag na dhaaraa shabad kee.

Radhaswami.

21

Closing Talk

07 Aug 2024 — Morning

No Closing Talk Was Given At This Time

The closing talk usually given at the conclusion of a program was not given at the end of this first group program that ended at noon this day...Instead, a brief consecration ceremony was done for the marriage of Luz Maria Lozano and Vincent Palminteri...A final closing talk was given at the end of the second group on August 15...

22/23/24

Meditation Talks/Satsang

08 Aug 2024 — Morning/Afternoon

No Talks Were Given At This Time On This Date Due To Transition Between The 1st And 2nd Groups

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25

Meditation Talk

09 Aug 2024 — Morning

When The Saints Talk Of Realization Of The Soul, They Are Talking Of The Par Brahm, Which Is Much Above Than Sahasdal Kamal, Where The Soul First Recognizes Itself

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Guru Nanak Sahib has said in His Bani, "Great is King Janak, who redeemed the whole of hell. Giving two and a half hours of his meditation — his simran — he redeemed all the souls in hell and relieved them from there." Looking at that, Guru Nanak Sahib said, "The Saints have taken a leaf from that and used Simran to get salvation."

It so happened that King Janak, after his death, when he went inside, he looked towards the path of hell, and he thought, "I'll just go there and see what is there." And when he went there, he saw people suffering in hell. And he asked the Lord of Judgment whether there could be any possible means to relieve everyone from hell and relieve them of this suffering?

The Lord of Judgment said, "Yes, if some Mahatma gives some of his meditation, then it is possible to relieve everybody."

So, King Janak sat there for meditating, and he sat for two and a half hours, and gave the benefit of that meditation to all the souls in hell. And with that, all the souls who were suffering in hell, they all got relieved.

The Saints have given us this very simple and straightforward Path and practice of doing Simran. This can be done by someone as young as five years to someone as old as ninety years and above. That is a very simple way to practice and get salvation. And Saints are using this practice.

Guru Nanak Sahib says, "With that little bit of simran of King Janak, he relieved so many souls. But the practice that the Saints give is of a higher order. It is Sar Simran, and that Sar Simran doesn't stop for even a second. You can imagine how much power the Sar Simran will have."

King Janak had vivek simran — or the simran born from intelligence and knowledge. He had been given that simran, that benefit of simran, by Ashtavakra Muni. Ashtavakra Muni, again by his practice, had reached up to the level of Sahasdal Kamal. Most rishis and munis reach the level of Sahasdal Kamal, and very few cross that and go up further up to Brahm. When they reach the Brahm, those munis are called yogeshwars. So, King Janak had only the powers up to Sahasdal Kamal.

When the soul withdraws its attention from this body, it comes up to the Eye Center. At the Eye Center, the soul is residing, and the mind is residing — both of them are at the Eye Center. When the attention of the soul is focused at the Eye Center, it first sees itself — the experience of seeing our own soul. And that soul is in the form of a round dot and that is the experience coming after withdrawing from the nine doors and coming to the Tenth Door.

When we see the soul, our Third Eye opens and we realize that we are not this body with which we are identifying, but we are the soul. That is the vivek gyan, that is the knowledge we get, or that is the realization that we get when we come to the Tenth Door.

King Janak had the realization up to that point because he had only risen up to that level.

The Masters, of course, when They talk of realization of the soul, They are talking of the Par Brahm, which is much above that.

When the Saints, with Their Grace take the soul to the Par Brahm, there, when the soul takes a dip in the Holy Mansarovar, it gets free of all the three coverings which it has — which are, the physical, astral, and the causal. And when it gets rid of all these three coverings, it comes into its true form of Light and Sound, and it has the radiance of twelve suns at that point.

So, when the Masters talk about realization of the soul, that is where the soul comes into its essence. And that is where it realizes and gets free from all of these bondages.

At the Eye Center, the soul, though it realizes it is not the body, it still has the coverings of the physical, astral, and causal.

That is why Guru Nanak Sahib says, "The Simran given by the Saints, the practice that we do following the Teachings of the Saints, that is Sar Simran which is perpetual and continuous. It doesn't stop. And that is when the soul completely comes into its true essence. It is of a much higher order compared to vivek gyan,

which is at the Eye Center, where only one realizes that it is the soul and not the body.

The Holy Sound Current resonates at the Eye Center. Below the Eye Center, we have Das Vidhi Nad. Those are the sound currents we can hear below the Eye Center. And those come from the chakras that are there below the Eye Center.

From the Eye Center up to Brahm, there is the Anahad Shabd, or the Sound Current Anahad. And beyond Brahm, that is from Par Brahm to Sach Khand, there is Sar Shabd.

The Shabd that the Saints connect us with is the Sar Shabd, which takes us to Sach Khand, to our God Almighty and our True Home.

The Shabd, which is resonating below from the Eye Center up to Brahm — the Anahad Shabd — it only can take the soul up to Brahm, but it cannot get salvation. It cannot take you out of these three worlds. It is only the Sar Shabd that can take you from there and take you further to your True Home.

Therefore, we should focus on Simran because, till we perfect that Simran, we will not be able to make much progress on this Path.

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The time is good and the atmosphere is quiet. Let us make the most of it. Let us close our eyes and get connected to Simran and Dhyan.

26

Meditation Talk
09 Aug 2024 — Afternoon

Understand That, In The Matter Love And Affection, There Can Only Be One Direction —Only One Love And Affection— We Cannot Have That Scattered

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When we fool ourselves to do meditation, just looking at it as a burden or as a duty, then the meditation is not very enriching. Also, when we sit for meditation, if we have more love and affection for the world and we keep thinking about that, and we don't have that much affection for the Master, that is another reason why we are not able to do our meditation well.

For doing good meditation, we need to have that love and affection towards the Master. Only when we are able to develop that love and affection, then we will get that steadfastness in the meditation — we will get that fixation — and the mind will not wander here and there. Therefore, before sitting in meditation, we should sing a Bani of Sant Ji. All the Banis of Sant Ji are filled with love and affection. You can pick up any Bani, whichever you like out of them, and you should try to sing that Bani before you sit for meditation. Those Banis are filled with love and affection for the Master. That will help us also build that love and affection, and we will be able to do better meditation.

Wherever we have that love and affection, the mind will be going towards that. If we have love and affection for the world and other things, then the mind will be tilted towards that, and the meditation will be very dry.

But then, we have a doubt that, without having that love and affection, we cannot go about this world also. And without that love and affection, we cannot do meditation also. So, how is it that we can do both?

What the Masters say is right. We should do our meditation, and we should also go about doing our worldly duties. The Masters never ask us to become dependent and leave all our work and depend on others for our livelihood. They tell us that we should do our hard work, and we should also be able to provide for needy ones.

Grahasth ashram is recommended by the Masters, because that is the best way to go about completing our duties and also doing our meditations. The Masters recommend that we stay in our households and continue to do our meditation.

The Masters say, "You have spent so many millions of lives in the love and affection of this world and have come again and again in this world. So, in this life, you dedicate yourself to the Master. And you remove that love and affection which is there in the world and you direct that at the feet of the Master.

We have to understand that, in the matter of love and affection, there can only be one direction — there can only be one love and affection. We cannot have that scattered. What we try to do is, we have that love and affection in the world, but we try to do our meditation. We have to do it the other way around. Because you cannot scatter your love and affection. It has to be unidirectional only.

We should understand that we are the servants of the Master. We should understand that all our possessions are those of the Master. All our families and friends and associates are all belonging to the Master. We are also belonging to the Master. And when we carry that attitude and we go about doing our duties, then that has a different impact. It doesn't impact the mind the way we normally do, by having love and affection in this world.

When we try that, we have that love and affection for the Master and we sit for meditation, slowly but surely, your meditation will also improve, and you will start enjoying that meditation also. That is the reason when we sit for meditation, we are not able to get that fixation. The mind wanders off immediately into this world and all other pursuits.

If we want our salvation in this life itself, then we should try to do this — we should try to have that love and affection towards the Master. Because if we don't do that, and we go about the normal way we have been going so far, then at the end, at the time of death, we already have a burden of the fate deeds. But we will also have created a burden of the Kriyaman in this life. So, that burden of karmas increases substantially towards the end of the life.

The Masters say, "Whatever deeds you have done, you have to pay and redeem them yourself. Nobody else is going to come and redeem your deeds.

These fate deeds on which this life is cast, and this body is cast, we anyways have to go through this life and redeem those karmas. But also, the Kriyaman karmas, the current life's karmas, they also build up. And, as a result, we have to go through a lot of suffering to redeem all of these karmas together. We may suffer from some

illnesses; we may suffer from some losses. So, all these things happen. We have to go through that pain of redeeming it.

On the other side, if you do your Bhajan, and you do your Bhajan Simran, then you are able to reduce a lot of the burden of these karmas. These get washed away in the Bhajan.

Therefore, we should try to develop that love and affection towards the Master and then sit for our meditation.

* * *

The time is good and the atmosphere is quiet. Let's make the most of it. Let us close our eyes and get connected to meditation.

27

SATSANG

09 Aug 2024 — Afternoon

Whatever Company We Keep— The Good Company Of The Masters, Or The Bad Company Of The Worldly— Gradually Our Mind Is Shaped According To That Company

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The paathi sings the Bani of Sant Kabir Sahib from the book: Santo ki Bani...

Sangati se sukh upaje, sangati se dukh hoy,
Sangati se sukh upaje, sangati se dukh hoy.
Kahe kabir tah jaayiye, saadhu sang jahan hoy.

This is the Bani of Param Sant Satguru Kabir Sahib. Kabir Sahib says, "The influence of company has a lot of bearing on our mind." Whatever company we choose to keep, gradually our mind also starts shaping up according to that company.

The human being by nature is a social animal. Right from the birth, the human needs company to learn. When the child is born, he has the company of his parents, and he learns the basics from his parents.

After the child is about five years old, he goes to school. There, he learns to read and write, and he's in the company of the teachers of the school where he learns that.

That way, as he grows, he needs different types of companies to learn different things. So, right from birth to death, he is dependent on company for something or the other.

If we go in bad company, then however much we take precautions, we are going to be influenced by that bad company.

Kabir Sahib says, "You go in the company of the Masters. You go wherever you get the company of the Masters, because They are connected to God Almighty. And

when you go in Their company, you will also begin to get influenced and will get in the company of God Almighty.

We have seen that people are greatly influenced by the company of the Masters. We have seen drunkards or alcoholics leaving their alcohol. We have seen people who eat non-vegetarian food, they leave that, and they take to being vegetarian. People leave all various kinds of vices when they get in the company of the Masters.

When people come in the company of the Masters, they leave a lot of their bad habits, and they also come on this Path. And with their influence, they also influence others to become better humans.

Therefore, Kabir Sahib cautions, "Don't go in the bad company, because however much that may look attractive, it will have a bad influence on you." Therefore, avoid bad company and go in the company of the Masters, which is profitable in all respects.

Sangat keeje sant kee, jin kaa poora man,
Sangat keeje sant kee, jin kaa poora man.
Anthole hee deth hai, naam sareekhaa dhan.

Kabir Sahib says, "If we look at what is the best company that one can keep," He says, "it is the company of the Masters." Because when we go in the company of the Masters, They shower Their Grace and gift us with things which have no comparison, which we cannot get from anywhere else. And selflessly, They give us the gift of initiation.

They give us the gift of the highest order, which is the initiation of Naam. There are many types of donations, or there are many types of gifts that one can give. One can give the gift of land or gold or wealth or clothes or food. So, there are many different types of such selfless donations that one can give. But one cannot compare it with the gift of Naam, which the Masters give.

One donation that we can give, where people get satiated with that donation, that is the donation of food. Because if we give someone food, after a point of eating, from within only, that person will say that it is enough, sufficient, and he doesn't want to eat more. However, in any other kind of gifts, nobody gets satiated. If you give them a kilo of gold, they will not say "no" if you give them another kilogram of gold. If someone donates hundreds of acres of land to someone, they will not say "no" if some more land is given to them. So, one is not satiated with any other such donation except food.

All these are different types of donations which may give one satisfaction or satiation, but they will not give salvation. Naam Daan is the only gift given by the True Master which can get us salvation.

Kabir Sahib says, "The Masters give us the donation of the highest order — They give us Naam. They don't weigh the pros and cons of that giving. They just give that donation selflessly and get salvation to that poor soul."

Kabir sangat saadh kee, hare aur kee byaadhi,
Kabir sangat saadh kee, hare aur kee byaadhi.
Sangat buree asaadh kee, aato pahar upaadhi.

Kabir Sahib says, "By the company of the Masters, they alleviate all kinds of sufferings. They alleviate the suffering of the soul. And the highest sort of suffering is the suffering of life and death. They cure that suffering of that soul."

So, by giving that gift, that soul gets free. He gets salvation and he gets free from this ocean of life and death. He goes back to his Father, to God Almighty, and he is in perpetual bliss there.

* * *

Sant Ji used to give a small example of what the influence of the company of the Masters is.

Once Narad Muni had a question as to what is the benefit of the company of a Saint or a Master?

Narad Muni went to Lord Vishnu, and he asked him what is the benefit of the company of sadhus? Lord Vishnu thought, "Indeed, Narad himself is a sadhu, and he's asking a question like this?" So, he said, "Okay, you do one thing. The answer of this lies in you going down to the physical world, and when you go there, you go to the northern parts of India, and you go to this place. And there, you will observe there is an insect which collects cow dung — it makes rolls or balls of cow dung. You go there and ask him that question."

Narad Muni said, "O, great lord, I'm asking you this question and, in turn, you are telling me, go and ask this insect this question. So, how will I ever understand what that insect is going to say?"

Lord Vishnu said, "No, don't worry. You go there and ask him. You will get the answer to your question."

Then, heeding the instructions of Lord Vishnu, Narad Muni appeared in this physical world. He went to that place where he had been told to go. And there below a large tree, he saw this insect which was pushing a large ball of cow dung.

When Narad saw that insect, with folded hands, he addressed that insect, and he said, "O, great insect, please enlighten me. What is the benefit of the company of a sadhu?"

So, that insect looked up to Narad Muni, and there he passed away.

When this happened, Narad Muni was shocked, and he felt, "I don't know what poison is there in my statement, that asking, immediately, that insect died." So, he went back to Lord Vishnu, and he said, "I don't know what kind of poison is there in that question. But as soon I asked it to that insect, it died."

Lord Vishnu told him, "Okay, don't worry. You do one thing. You come to me after three months and I will give you the answer to your question."

Narad Muni was adamant, after three months, he went back to Lord Vishnu, and he again asked the same question.

Lord Vishnu said, "Okay, you do one thing. You go back to that place, and on that same tree, there is a young one of a swan — there is a young one in the nest of a swan. You go and ask him this question."

So, Narad Muni went to that tree, and he looked up and he saw the nest. And there was this young one of the swan inside that nest.

With folded hands, standing there, he asked that young one, "O great bird, tell me, what is the benefit of darshan of a sadhu?"

That young one looked down, it looked down to Narad, and as soon he saw Narad, that bird also died.

So, disappointed again, Narad Muni went back to Lord Vishnu, and he told him, "Again, the same thing happened. I asked this question and that bird, before answering me, died. That same question I had asked earlier to the insect and that insect had died. So, I don't know what kind of poison is there in my statement, that everyone dies when I ask."

Then Lord Vishnu told him, "Look now, you come after ten months and ask me this same question and you will get the answer."

Then Narad told Lord Vishnu, "You're just making me run around and I'm not getting my answer. Now you have told me to come after ten months. So, I will do that."

Then Narad appeared after ten months again and asked Lord Vishnu the same question. Lord Vishnu told him, "Okay. Now, you go down. There is a king, and he has just got a prince born, he is only one month old. So, you go there to the palace, and you ask that little prince this same question."

Narad then, with folded hands, pleaded to Lord Vishnu. He said, "See, you sent me first to that insect. There were no successors to that insect, so there was no problem. He died and I quietly came back. Then again, you sent me to that bird. And that bird also died. Again, there were no successors, or no one around, and I quietly came back. But this time, you are telling me to go inside a palace and there is a king. And if I ask this question and something untoward happens, then I'm going to really get beaten up by that king. So please spare me that pain."

Lord Vishnu assured him, he said, "No, no, don't worry. You go there to the palace, and you will be given a stately welcome there, and you can go and ask your question. Go fearlessly and ask your question."

So, with a lot of fear, Narad went back into the physical world, and he went into that place, that village where that palace was — where the king stayed — and he entered the palace.

Now, seeing such a great sadhu who had come from the heavens, the king also greeted him and gave him a royal welcome. Then the king asked Narad Muni as to the reason of his visit, and Narad Muni told him, "I have come to meet your prince."

The king thought to himself, "I wonder how great this prince is — that when he's born, someone as great as Narad has come, descended from heaven, to come and meet him. Perhaps, he may be some avatar, or something like that."

So, they had that baby put on a bed. Then they asked Narad to go inside the room and meet him.

Once Narad got in the room, he locked the room from inside and he was quite scared now to ask that same question. But Lord Vishnu had given him the assurance, so he mustered the courage to ask that question to that baby.

So, with folded hands, he asked the baby, "O, great one, tell me what is the benefit of the darshan of the sadhus?" When he asked this question, the baby smiled at him, and the baby told him, "See, I was that same insect to whom you had asked

this question. Getting your darshan, you as a sadhu, I immediately got promoted in the chain of lifecycles, and I was promoted to being a swan. And no sooner than I was born as a swan, you again gave me darshan within a month's time, and with that benefit, I again was promoted. So, I left that body and, straightaway, I became a prince to this king. I was born as a human. Now that you have come, I've again got your darshan, and now I have got salvation from this physical world. So now, I'm going to Vaikuntha, I'm going to the place of Lord Vishnu."

So, at that same time, one pushpaka plane came to fetch the soul of that young one. And he sat on that pushpaka and he left.

Now seeing that young one also pass away, Narad Muni got very scared and, trembling, he opened the door to confront the king. When he met the king, the king asked him, "O great one, has your work been done?"

Narad Muni trembling, told him, "Yes, my work indeed has been done. But the baby left in a pushpaka. He left in a plane, and he's gone to Lord Vishnu."

So, the king was amazed. He had three other children — he had three other princes — and he was quite happy. He felt, "It is indeed Lord Vishnu only who may have taken an avatar and come in my house. We are indeed fortunate, even if it was a short duration, we are very happy that he came."

So, with a lot of respect, they then saw off Narad.

That's how Narad got to know what the benefit of sadhu darshan is.

* * *

Masters say, "Even if you get the company of the Master for one ghadi — one ghadi is three hours — or half of that, which is one and a half hours; or even half that, which is forty-five minutes, so even if you get that much time, that little time with the Masters, or in the company of the Masters, lakhs of your deeds — the burden of your deeds — will get redeemed with that Darshan."

Kabir sangat saadh kee, jo kee bhoosee khaay,
Kabir sangat saadh kee, jo kee bhoosee khaay.
Kheer khaand bhojan mile, saakat sang na jaay.

Kabir Sahib says, "You should definitely try to get the company of the Masters, even if you don't have the luxuries." He says, "Even if you don't get a roti of wheat, but you get a roti of husk, even then you should stay, choose to stay with the Master — or in the company of the Masters."

As opposed to that, you should avoid bad company, even if you are getting lakhs of rupees, or you are getting the best of foods, you are getting the best of sweets, even then you should refrain from that company, and instead, go in the company of the Masters.

Because, in the company of the Masters, you will get the benefit of His Darshan, His Parshad, and His sweet words which He says, and His Satsangs. And with that, you will be able to get rid of a lot of your karmas.

As opposed to that, if you go in bad company, however good a person you are, that influence will have a bearing on your mind. And gradually, you will also imbibe those bad qualities.

If you go in the company of alcoholics, even though you're not drinking, but you are sitting in their company while they are having alcohol, or they are sitting in some restaurant, they are sitting in a wine shop, then people will also assume that you are also consuming alcohol, seeing that you are in their company in that shop.

Therefore, He says, "In bad company, you will get influenced by their behavior, and your mind will get influenced by them. And furthermore, you will fall in the eyes of the others who will see you doing such bad things or being in that bad company."

So, instead, He says, "Go in the company of the Masters and you will be able to redeem a lot of your bad deeds in Their company."

* * *

When I went to the Kengeri Ashram, I was used to eating rotis coming from the northern parts of India. And when I went there to the ashram, they used to serve mudda, ragi mudda, and that, with sambal. That is what they used to serve and that was the staple food. And there was very little quantity of rice. It was rationed. The government would ration rice, because that rice was not grown in the ashram. The ashram will get about five quintals of rice per month. And that had to be shared between nearly a hundred and ten people. So, there was very limited quantities of rice that were given.

I was used to eating rotis. When I first sat for eating food, they served me this mudda and I took a small quantity. It was like red ragi mudda, like you have seen. Coming from northern parts of India, those kinds of round things were only like laddus, they were sweet, in the northern parts of India. So, I thought perhaps, it's like a laddu that is being served.

Then I tasted some of it and it was completely bland, the way ragi mudda tastes. I was quite amazed that how do people here eat this? I found it very difficult to consume that mudda. But I somehow ate it, and they served sambal with it. So, we had to make sambal and eat it. But I could not manage to eat it like that.

There was a lot of milk in the ashram — milk and curd and buttermilk. It used to be very sour. I would then mix that mudda — make like a smoothie out of the buttermilk and the mudda — and then drink it quickly. So, that was how we used to eat food there.

The ashram was at a distance from the main Bangalore city. There was this gutter which came from the main city and that was the main source of water for the ashram. That gutter had all kinds of effluent from different industries, and all kinds of wastes that used to come. But grass would grow very fast in that canal, or in that gutter. We used to be periodically sent to cut the grass and uproot the grass and remove all the kinds of sediments there. Because once the grass would grow, then the flow of water would reduce, and we would not get enough water for the ashram. So periodically, we had to go and clean that channel, clean that gutter.

Bernard and Christopher also are aware of this. Of course, they were not sent to clean the gutter — we were sent. So, we used to go and clean it. And the water was so acidic that, as soon as we entered the water — within like less than a minute — the hands and feet, which were soaked in that water, would immediately become white in color. There was such a stench in that water, it was so awful stinking that, after that, the nose would get used to that smell. So, whatever we would smell with that stench, we had that stench of the gutter in it.

It was a four-kilometer stretch that we had to clean. That was quite a long stretch. Nearly twenty of us would be doing that seva. And the whole day, we would be busy in that. Then these people would bring water in pots. They would bring two pots of clean water.

At lunchtime then, we would just wash our hands in the same gutter water, and then just come up and clean a little bit with the clean water, because there were only two pots of water — and the hands would be stinking. But in that same stink, we would eat our food every day. That way, one seva of cleaning would go on for nearly about ten to twelve days for twenty of us who would be inside. Because four kilometers is a very long stretch.

And there were so many mosquitoes — huge mosquitoes that used to be there in that gutter — and they would continuously bite us. we obviously could not wear clothes and go inside. We had to remove our clothes and just go on the inner wear

and clean that gutter. They would just continuously be biting us. And because that gutter was so close to the ashram, all those mosquitoes were also in the ashram. And for twenty-four hours, there would be mosquitoes.

Baba Ji also wanted to test us, I think. Because we had no beds — there were no beds that were given — and He just gave us one mat to sleep on. That blanket which I had was torn, so that had to be discarded. What I used to do was, I had two gunny sacks. One gunny sack, I would cover my legs; and the other gunny sack, I would take from the top. And I'd just cut one round place for me to breathe and keep my face open. That's how I used to sleep so that the mosquitoes would not bite. There were so many mosquitoes, that given a chance, they could just pick the body and take it outside!

Though we would do all this seva — the bed, I had not seen for eight years – there was no bed that was ever given to us. So, for eight years, we only saw that mat on which I slept. It was a test that Baba Ji was also taking.

But what we need to see is that such was the Grace of Baba Ji that, though we entered into that acid water, and it was full of all kinds of effluent, and our hands and legs would become completely white when we worked there, but gradually everyone would come back to normal. And nobody got even a cold or a cough or any kind of fever. Everyone was quite healthy otherwise.

So that was like a test of Baba Ji. And He would also see how many people would continue in this kind of difficulty, who would bear that and go through that difficult period. Many would leave the ashram also. And those who stayed back, Baba Ji then graced them so much.

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Therefore, Kabir Sahib says, "If you have to even suffer by getting the rotis of husk and not wheat, and facing other kinds of hardships, you should still choose to be in the company of the Masters. And on the other hand, even if you get the best of foods and other wealth by going in bad company, you should try to avoid that company."

Kabir sangat saadh kee, jyon gandhee kaa baas,
Kabir sangat saadh kee, jyon gandhee kaa baas.
Jo kachu gandhi de nahee, tho bhee baas subaas.

Kabir Sahib says, "Going in the company of the Masters is like visiting a perfume shop. Even if you are not buying the perfume, the aroma, the smell of the perfume, is all pervading. You will get the benefit of that, even by standing there."

If you go in the company of the Masters, even though you're not going there with any predetermined notion, but you just happen to go there and visit the Masters, even then, you stand to gain a lot. Because Saints do not discern. In Their eyes, in Their vision, everyone is equal. They don't look at sinners differently and those with good deeds differently, or rich differently, or poor differently. For Them, everybody is the same and They shower equal Grace upon everybody. But the recipients have to have that vessel created. Depending on the vessel that they have, they are able to assimilate that Grace of the Master.

So, in order to create that vessel, we have to do the cleansing of our vessel. And that cleansing can be done by doing Bhajan Simran.

Riddhi siddhi maango nahee, maango tum pe yeh,
Riddhi siddhi maango nahee, maango tum pe yeh.
Nis din darshan saadh kaa, kah kabir mohee dey.

Kabir Sahib says, and prays to God Almighty, and He says, "O God, I'm not asking for any mystical powers from You. I'm not asking anything supernatural from You. All I ask from You is that You send me in the company and keep me in the company of the Masters, so that Your remembrance — Your sweet remembrance – and Your love and affection is continued. And in Their company, I'm always reminded of you and I have that love and affection continued. Because if I don't have that company, then my mind will sway me to this world, and it will take me away from You."

Kabir sangat saadh kee, nisfal kadhee na hoy,
Kabir sangat saadh kee, nisfal kadhee na hoy.
Hosee chandan baasnaa, neem na kahasee koy.

Kabir Sahib says, "The time you spend in the company of the Masters never gets wasted."

It's like the sandalwood growing in the Malayagiri — that is called srigandhan. In the Malayagiri range of hills, it is a very unique plant, or a tree. From each leaf of the tree, the bark — the complete tree — gives the aroma of sandalwood, and that has an influence on all the other trees around it.

Unlike that, the sandalwood trees that we see in Andhra, or we see in Karnataka, those trees don't give out the smell. Only within the tree, when the stem becomes red, when it is extracted, that gives the smell of sandalwood.

Such is the aroma of that srigandhan that even the other trees which grow around it — even if it is a neem tree or a babul tree — it imbibes that smell. It gets that smell of that srigandhan. And it also starts giving out that smell of sandalwood.

That aroma travels very far and the villages, even if they are twelve kilometers away, they can have that aroma of that srigandhan tree. But there is only one tree which does not absorb the smell of the srigandhan. That is bamboo. Bamboo does not absorb the smell of the srigandhan. It is very smooth and there is a layer outside which doesn't allow that aroma to catch on to that tree.

Kabir Sahib gives that example. Just like that tree of srigandhan, anybody who goes in the company of the Masters, whoever the person may be, he will get benefit only when he goes in the company of the Masters.

So, in this Bani, Kabir Sahib has talked about the importance of company, and how it is important to have the company of the Masters. When we go in the company of the Masters, with Their influence, we continue to be in the sweet remembrance of the Masters and of God Almighty. And we continue to be on this Path, and we benefit greatly in Their company.

He says, "If we are not giving that importance to the company, then the mind gradually starts swaying us. It starts taking us away from this Path and it starts dominating us. Then we will not be able to do our practices and all that becomes difficult. We cannot continue with that sweet remembrance of God Almighty and the Masters. That is why Kabir Sahib has talked about the greatness and the importance of being in the company of Saints.

So, we should try to be in the company of the Masters. But even when we are not in the company of the Masters physically, we should, in our homes, try to listen to Satsangs every day and try to be in His sweet remembrance while we are listening to the Satsangs. And also, do our Bhajan Simran, like the Masters have stipulated. That way, we will be steadfast on this Path and the mind will not easily sway us away.

Now, if we lose this routine, we break this routine, then the mind immediately starts dominating us and it makes us do certain karmas, certain deeds, or actions that greatly influence us and cause a lot of future hardship or cause a lot of pain to us in times to come.

Kabir sangat saadh kee, nisfal kadhee na hoy,
Kabir sangat saadh kee, nisfal kadhee na hoy.
Hosee chandan baasnaa, neem na kahasee koy.

Radhaswami.

28

Meditation Talk
10 Aug 2024 — Morning

The Master Is Sitting Within Us Only, And When He Sees That Firm Commitment To Prioritize Our Meditation, Then He Also Showers His Grace Upon Us

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During the time of Sawan Singh Ji Maharaj, there were two devotees who used to go within, and they used to get the Darshan of their Master every day. They were habituated to get the Darshan within. Even if it would take them two hours, or three hours, or four hours for meditation, they would not leave the meditation till they would get that Darshan within. And then they would go about doing their jobs. They had a crop of sugarcane that they were planting.

Sometimes, the meditation would be very dry. The Masters also test us sometimes. And when they would not get the Darshan within, then they would sit for longer hours. They would sit for three hours, four hours later to get the Darshan.

Once it so happened that, after sitting for nearly three and a half hours, they did not get the Darshan of their Master within.

After that, when they got up and met each other, Ramdita asked Machar whether he had had the Darshan of the Master within. So, Machar said he had not. He had sat for nearly three and a half hours but not had the Darshan. And Ramdita also said, "Yes, same thing here."

They had planted sugarcane, and it was cyclical that water would come every seven days. If they wouldn't let water in the field, then the next cycle would be after another seven days. So, the sugarcane would dry in fifteen days.

Then Machar told Ramdita, "If the sugarcane dries, it is the sugarcane belonging to the Master. So, let it dry. We will continue to sit and try to manifest the Master within."

On several occasions, where they wouldn't get the Darshan of their Master, they would sit throughout the day and the night also. On this particular day, they went back to sit for meditation. And after sitting for three hours, both of them got the Darshan of their Master.

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When we also develop that love for the Master, we develop that commitment to sit and try to get the Darshan of the Master. The Master is sitting within us only, and He sees that firm commitment, then He also showers His Grace upon that disciple.

Therefore, in our priority, we should always keep meditation as the first priority and then keep the world after that.

If we keep the world as a first priority, and then we decide to do meditation only if we get time afterwards, then we do not get success on this Path.

The Masters also say, "Getting that love and affection for the Master is very difficult." But They also say, "If we are not able to develop that love and affection for the Master — that commitment — then we are not able to get success on this Path." So, it is necessary for us to build that love and affection.

Therefore, we should also prioritize our schedule and routine. We should give our Master the first priority. And in our routine, we should take out first, the time for meditation. And only then, go about doing all the other things.

So, you should prioritize your meditations. Now it may happen that you go to sleep late for some reason some day, then it doesn't matter. You take your six hours of sleep — because sleep is also important — and once you get up, then you wash your face and sit for meditation, even if that is later than the usual time.

But we become lazy in that, and we don't pay attention towards our meditation. Though we have put all our attention and our affection for this world, and we prioritize this world without fail, that way, we should also prioritize our meditation.

So, whatever time is left in our lives, we should make the most of that time and we should prioritize this work and try to do our meditations and try to seek that peace and love within.

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The time is good and the atmosphere is quiet — which is very conducive for meditations. So, let us close our eyes and get connected to Simran and Bhajan.

29

Meditation Talk

10 Aug 2024 — Afternoon

Masters Adopt A Practice Of Eating Less, Talking Less, Walking Less, And Sleeping Less — By Doing This, One Can Overcome This State Of The Mind

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It is said there are three impediments in our Bhajan Simran — mal, vikshep, and avaran. Mal is the covering that the mind has of the deeds of all previous births. It is covered and clouded. And it doesn't come on this Path itself. It chooses not to come and meditate. The other is vikshep, where we try to sit for meditation, the mind takes us elsewhere. So, if we do two rounds of Simran, then again, the mind has already taken us somewhere else. We have to bring it back and meditate.

So, the mind keeps taking us, again and again, into this world. And it doesn't let us sit and do our meditation. Many times, we don't even remember that we have sat for meditation.

The third is avaran. Avaran is a state of mind where we are neither asleep, nor are we fully conscious. And we are not conscious of what we are actually doing. It is neither sleep nor consciousness.

So, the Masters used to adopt a practice of eating less, and talking less, walking less, and sleeping less. By doing that, one could overcome this state of the mind.

By eating less, what happens is, if we eat more, then we become lethargic. Therefore, the Master suggests that you eat less.

The second is to talk less. By talking, we lose a lot of energy. Also, when we sit for meditation, then whatever we have said and whatever has transpired before, that keeps coming back, again and again in the mind and disturbing us. So, one should talk less and spend more time doing Simran and be a little more quiet. That way, we will be able to meditate better.

The third is to sleep less. If we sleep more, then the mind is habituated to even more sleep. The more we go to sleep, the more the mind wants to sleep. So, if we sleep less, then the mind is satiated, even with less sleep. So, we should sleep less also.

And the fourth is, of course, if you are working a lot, or you are walking a lot, or you are exercising a lot, then there is some tiredness in the body. And then the body also wants to rest and sleep. So, again, we are not able to meditate well.

It is prescribed that, if you are a householder, then you should have two meals a day. And if you are doing your meditations, and if you are spending more time in meditations, then you should eat only once a day. That is sufficient for the body.

After about eight years of seva in the ashram, I felt that I should go and do some meditation somewhere. And Somanath Baba Ji had said, "On the Pahad Ashram, which is in the middle of a hill, it is very good to meditate."

When I went there to do meditation, the management — there were two old people doing the management of that ashram — they told me that I cannot sit there and meditate. They told me that I can do seva and then meditate. But I cannot just sit for meditation.

I told them, "I have done seva only for the last eight years, and I feel like doing meditation. That is why I have come here." But then, they refused, and they didn't allow me to do my meditation there.

When they did not allow me to sit, about ten to twelve of us went on this adjacent hill. There is a bigger hill next to the Pahad Ashram. And on the top of the hill, there is a small water body also, and a small temple, and some caves are also there. And we all went there.

We carried some puffed rice to eat in case we felt hungry upstairs. We went early morning. We just went to see, and because all of us were young, there was no problem climbing that hill. When we went up, there were also a lot of animals. And those animals come in the afternoon to drink waterThey can't go to the village downstairs, so they come up and they use this water body for drinking. There are a lot of bears and a lot of other animals also, that stay in that hill. When it was about ten o'clock — 10:00 AM to 10:30 AM — everyone started saying, "Let's go down." Because it is largely rocky, and those rocks become very hot in the sun. And when they become hot, they radiate that heat, and that hot air hits the face, and we all become very red-faced. And once, François also went up, and when they came later in the day, she had become fully red-faced. In fact, it was like a very severe tan that she had got from going up. So, that way, we all went up.

But I had made up my mind to do meditation, so I told them, "All of you can return. I will continue staying here." I decided to stay there, and all the others returned.

There was a small boy also amongst us. Instead of going down with them, he went to the ashram. And there was Sharanappa there. And he told Sharanappa, "Ram Singh has not come down. He's stayed up only." Then, Sharanappa went to the langar. Those two people were resting, so he quickly packed one handful — half a kilogram — of rice. He packed a quarter kilogram of dal, then he put some turmeric, salt, pepper, and some jaggery, one matchbox and two small earthen pots to cook. He put all these things in one basket. And he told that boy, "You go and deliver these to Ram Singh. He will need it. So, that boy quickly took that, and he came up.

Before that, I was sitting there and I was wondering, "This is a place I'm going to sit and do meditation." I had not carried any food or anything like that for sustenance. And I felt, "How did these rishis and munis stay in the jungle? They also just eat some tender leaves or some bark of trees, and then they survive." So, I will also do something like that and survive here. After all, if we have to seek God Almighty, then we have to sacrifice a bit."

I had made up my mind that I'm going to eat like that. I'll eat some tender leaves and something like that. Drink water and survive.

Meanwhile, this boy came up at 2:30. And when he brought that basket, he showed me the basket. I saw all that; all the different types of rice, and dal, and everything that was given. I had tears in my eyes. And I felt, "God Almighty is also so great, that I just decided to sit for meditation, and I was just wondering what to do, and He has already sent food for me and provided for me. He is so merciful and He's so great." Then I told that boy, "You don't stay here. You leave immediately." Because, by the time he had come, it was about 2:30 in the afternoon, and by about 3:30 or 4:00, a lot of bears would come out. So, I told him, "You don't stay. You run down now." So, that boy ran down. He left us and he ran down.

After that, I used to cook in one of those earthen vessels — small earthen vessels. I would take a handful of rice, and put some dal, put salt and turmeric, and boil it and make a khichree. At about twelve o'clock, I used to make one khichree and eat it. And then, the next meal was only the next day at twelve o'clock. Then I would sit for meditation.

It was very good meditation that I could do there. I stayed there for about twenty days. I sat there, and I used to do meditation. There was a small temple there which

did not have any gate or any compound or wall. There was just a small porch outside — a veranda, like a veranda.

So, I cleaned that, and I used to sit there for meditation. And by about four o'clock, a lot of bears would come there. The distance between that temple and the water body was only up to this wall and where I'm sitting (about twenty feet). That is the kind of distance, and all the bears would come. There were a lot of bears which had cubs also. They would also come, and they would keep observing me, but no one attacked, or no one did anything. They would just quietly drink their water and then they would go back. Like that, different animals would come there. And in the night, I would light a small fire, because that is an indication that someone is there. So, I used to light that fire and sit for meditation. There were a lot of snakes. The snakes would avoid coming near. So, I continued to meditate like that.

See, the greatness of God, He provides for everyone. He provided me with food in that place where there was no food. Like that, God Almighty is great. He provides for every being, every living creature. He's providing for all these 8.4 million lifeforms. He makes sure that everyone gets their food.

The Masters say, "The python, which doesn't move much, that also gets its food, sitting at one place. The birds also, when they get up in the morning, they don't know which direction they will fly, and where they will get food. But, before evening, they also get their food, and they also take rest after that." There are so many animals which only come out at night. Even God provides for those animals and makes sure that everyone gets their food, and then they are able to rest after that.

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Okay, it's taken a long time. So, all of us, let's sit for meditation, close our eyes and sit for meditation.

30

SATSANG

10 Aug 2024 — Afternoon

Once We Have Manifested The Master Within, Then Even If We Close Our Eyes, We See Light Within – Once We Go Within, Then Permanently We Get Rid Of That Darkness

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The paathi sings the Bani of Sant Paltu Sahib from the book: Saakhi Sangrah...

Bina satsang na katha hari naam ki,
Bina satsang na katha hari naam ki.
Binaa hari naam na moh bhaage.

This is the Bani of Param Sant Satguru Paltu Sahib. Paltu Sahib, in this Bani, has talked about the greatness of Satsang and Naam. Only in Satsang, we come to know of the greatness of Naam. There are many interpretations and many meanings of the word 'Naam'. In northern India, that Naam has different connotations.

Only when we go in the company of the Masters – the True Masters — only then, we come to know the difference between Sat Naam and the 'Naam' that they give us, and the other 'Naams'. Only when we go in the company of a True Master, we will understand the meaning of Sat Naam.

A lot of different masters or different teachers, they have taken out different interpretations of Sat Naam. According to their interpretation, they are going about teaching their practices. But the true Sat Naam that one has to understand, that understanding we only get when we go to a True Master.

Swami Ji Maharaj, in His Bani, has said, "Everything that we see is contained within the fifty-two letters. But the Naam that the Masters give, that is not part of these fifty-two letters." That Naam is unwritten and unspoken. Only with the eyes of the soul and with the ears of the soul, we can see that Naam and hear that Naam.

The Masters also give us Five Names for repetition. Those Five Names are also contained in these fifty-two letters. But the Masters, when They initiate us, They

tell us to sit in meditation at the Eye Center. The Sound Current is resonating, and the soul is also there. Ordinarily, the two are not connected, but at the time of initiation, the Masters connect that Holy Sound Current with the soul.

These Five Names are given to us so that we can withdraw the attention from the outside world and start putting that attention within. These Five Names that are given, they are descriptive names. They are within those fifty-two letters. And for that withdrawal from this physical body, we need some physical intervention, and that intervention comes about by these Five Names that are given by the Master.

When we do the meditation as taught to us at the time of initiation, we gradually withdraw our attention of the soul from the nine doors, which is spread across this body, and we bring it to the Tenth Door. We open the Third Eye. There, we manifest the Radiant Form of the Master inside.

Now, when we are at the Third Eye, or the Tenth Door, there is no intellect. There is no thinking there. Our thought process stops there; our intellect stops there. It is only below the Eye Center that we have intellect, and we have the faculty of thinking. So, these Five Names only help us to come to that level. Beyond that, even Simran stops. And only then, the Holy Sound Current, which is there within, pulls us up. It pulls the soul up and we manifest the Radiant Form of the Master within.

When we go within, the intellect also stops, our talking also stops, the tongue stops functioning. There, the Holy Sound Current starts pulling us up, and there first, we manifest the Radiant Form of the Master. That is the duty of all the disciples — to go to that Tenth Door and manifest the Radiant Form of the Master.

After that, it is the duty of the Master to take us further. So, with His Grace, He manifests the Holy Sound Current and He gets the soul to have the Darshan of Jyoti — the Sound and the Light are manifested within.

The darkness of ignorance, which is there within us, that is dispelled when we manifest the Radiant Form of the Master and He manifests with His Grace the Holy Sound Current. So, that darkness, which has always been pervasive within, we get rid of that and we have the Radiance within — we have Light within.

Now, what happens is, when we are in this world, we are seeing outside, we see light. When we close our eyes, we see darkness. But once we have manifested the Master within, then even if we close our eyes, we see Light within. So, once we go within, then permanently we get rid of that darkness — we dispel that darkness with the Master's Grace.

Paltu Sahib says, "Without the Master, we do not get to understand that importance of Naam." And without the practice of Naam, we are not able to get rid of that love and affection which we have for the world outside.

When we go within and we manifest the Master, then with His Grace, that Holy Sound Current is manifested. It is so pure that the mind gets rid of so much burden of karmas that it has had for so many millions of lives. All that is immediately dispelled, and it becomes clean like a glass inside.

There, the mind becomes pure like a glass, and it immediately has the knowledge within. And it kicks away all the outside attachments that have held it here.

Maya has put five vices with the mind — that is lust, anger, greed, attachment, and ego. And these five are continuously holding back the mind and the soul from going within. At some point or the other, one or more of them are dominant and they don't allow the mind to go within.

When that Holy Sound Current is manifested, these five vices come in the form of five-year-old children. Then they pray for being released, and they say, "We have no more work here." They beg to be released.

Thereafter, the mind is not affected by these vices. That is why Paltu Sahib says, "Without Satsang, we do not know the importance of Naam. And without the practice of that Naam, we are not able to get free from this bondage of attachments."

Moh bhaage binaa mukti naa milegi,
Moh bhaage binaa mukti naa milegi.
Mukti bin naahi anuraag laage.

Paltu Sahib says, "As long as we do not get rid of that attachment, till then, our coming back into this ocean of life and death will not stop." Once the soul is free — the soul by nature is free — it is only held back in this world because of these attachments. Once it is free from the attachments, it automatically gets free and goes upwards towards God Almighty.

Once that attachment for this world is removed, then the soul gets free. That is when the soul gets true devotion of God Almighty — that is called 'anuraag'. That is the real pangs of separation which the soul has from God Almighty.

So, Paltu Sahib explains, step-by-step, that as long as you do not do that meditation and go within, and you get rid of attachment — only when you get rid of attachment — you will be able to develop that true devotion for God Almighty. And you will get that true anuraag when you go within.

When Mira Bai manifested her Master within, she sang out, and she started dancing with joy. And she sang out loudly amidst everyone, "It is the greatness of the Master. With His greatness, He has adopted me, and He has been able to get me free from all of my bondage with His adoption. And He has given me a priceless gift of Naam."

* * *

This is an incident of Sawan Singh Ji Maharaj, and He had an initiate called Bhai Wazira. Bhai Wazira used to do meditation, and he used to go within, and he manifested the Master.

Once we manifest the Master, then wherever we look, we see the Master. So, he could see the Master everywhere. If a cow came inside the ashram, he would hug the cow and ask, "Where are You coming from, Master?" If a dog was there, he would again, hug the dog and ask, "Where are You going, Master?" Or if there was a tree standing, he would hug the tree and say, "O Master, You are standing here."

So, seeing him, people complained to Sawan Singh Ji Maharaj, and they told Him, "Bhai Wazira has gone mad, and he is doing such things."

When Sawan Singh Ji Maharaj heard that, He said, "Oh, is it?" And He stopped the experience of Bhai Wazira.

When that experience stopped, Bhai Wazira became very restless, and whatever meditation he would do, he could not go within. He finally left eating food also. He stopped eating. He was only drinking water but not eating anything. And he became very frail. But he could not get any experiences within.

So, in fifteen days' time, he became extremely frail. All his fat came off. He became extremely frail and was about to die in those fifteen days because he had not eaten anything.

Now, in this kind of a stage, where one has those kinds of experiences and those stop, then a jiva finds it very difficult and there is a lot of suffering for that jiva because those experiences have stopped.

All the sevadars saw that Bhai Wazira was in a very difficult state. And were two senior devotees of Jaimal Singh Ji Maharaj — the seniors amongst them — who were gurubhandus of Sawan Singh Ji Maharaj. And they requested the two of them if they could kindly intervene and request Sawan Singh Ji Maharaj to forgive Bhai Wazira. Because if he was not forgiven, then he would not survive like that.

The two of them went to meet Bhai Wazira. When they went there, he could not get up from the bed and walk to them — two people had to hold him. And they saw that indeed his state of affairs was very very bad and they felt that they should intervene and request Sawan Singh Ji Maharaj.

The two of them were also quite old, but somehow, they managed to climb up to the quarters of Sawan Singh Ji Maharaj.

And there, the two of them with folded hands, requested Him for forgiveness.

Now, Sawan Singh Ji Maharaj wondered why the two of them were asking for forgiveness. They said, "No, it is not for us, but it is for Bhai Wazira." Then they requested Him that He please forgive Bhai Wazira.

Then Sawan Singh Ji Maharaj said, "Okay, call Bhai Wazira here." And two people went there and they picked him up and brought him in front of Sawan Singh Ji Maharaj.

Seeing him in that state, Sawan Singh Ji Maharaj also felt mercy for him. He asked Bhai Wazira, "Are you going to do this again? Are you going to show off your inner experiences like this?"

So, immediately Bhai Wazira caught his ears, and he said, "No, never. I will never do this again. Please forgive me."

Then Sawan Singh Ji Maharaj said, "Okay, go and sit for your meditation." And he sat. Then, once again, all those experiences started, and he could see everything within again.

After that, his name changed from Bhai Wazira to Moni Wazira, because he stopped talking. He was so scared to talk about anything, he used to maintain silence.

So, when that jiva has experiences within, when those experiences stop, it is difficult for that jiva to live. It's like the snake which has the gemstone. When it loses that gemstone from within, then the snake also sacrifices itself. It kills itself. It is not able to withstand the loss of that gemstone.

Paltu Sahib says, "Without that Naam, one is not able to do that true bhakti and have that anuraag. And without anuraag, he cannot go within."

True bhakti, or true devotion, is only when one goes and has manifested that Holy Sound Current within. Only then, he is able to do the true devotion.

The devotion that we have now outside is only temporary. Sometimes we have those pangs of separation, sometimes we don't have those. So, the Masters say, “If those pangs of separation are not there for all twenty-four hours and continuous, we cannot say that we are doing devotion.

Binaa anuraag se bhakti naa milegee,
Binaa anuraag se bhakti naa milegee.
Bhakti bhakti bin prem ur naahi jaage.

Paltu Sahib says, “Without Naam, it is not possible to get that anuraag. And without anuraag, we cannot have that true devotion. And without that true devotion, we are not able to develop that true love for God Almighty and for our Master within.” So, only when that is developed, then all twenty-four hours and continuously, that soul is engrossed in the love and affection of the Master and of God Almighty.

The state of the devotee in this situation is that, even for second if in that attention he does not get the Master, then he feels that hundreds of years have passed, and he feels very sad.

Prem bin naam naa naam bin sant naa,
Prem bin naam naa naam bin sant naa.
Paltu satsang vardaan maange.

Without the company of the Masters, we don't understand the importance of Naam. And without that, we are not able to do our devotion. Therefore, Paltu Sahib says, He prays to God Almighty, and tells Him, “Please give me the company of the Masters at all times, so my love and affection for You is sustained.”

We need to have that development of Naam, or the love for the Master. All these are the same things — love for the Naam, love for Master, love for God Almighty. All these are all manifestations of love. So, to go within, we need that undivided love, and only then, we will be able to develop those pangs of separation and go within.

* * *

Mansur, Who had gone within, we hear of Him that He used to continuously say, "I am God." And people, who were not aware of His having gone inside, they felt, “This is blasphemy.” And they felt, “How can a human being say that he is God Almighty and that he has gone within?”

So, they gave Him a punishment. And the punishment was that — first, his legs and hands were to be cut off; and then he was to be impaled. That was the punishment that they wanted to mete out to Mansur.

So, when they were taking Mansur to be meted out that punishment, there were two mahatmas on the way. And when they were taking Mansur through the streets, they asked Mansur as to what is love?

Mansur told them, "You will see what love is, truly, in the next three days."

When they started giving Him the punishment, they first cut off His legs, and they cut off His hands also. When they were cutting His hands, He told them, "You're cutting these physical hands, but my true hands are in the court of God." Likewise, when they cut His legs, He said, "You're cutting my physical legs, but my true legs are already in the court the Lord."

Then those people said, "No, he's talking too much. Let us cut his tongue off." That is when He prayed to God Almighty, and He told them to continue.

When they were to cut His tongue, He said, "Give me a minute and I will pray to God Almighty." And then He prayed to His Master and God Almighty and said, "You are so graceful, You are so great, that my hands have been cut off, my legs have been cut off, but I have not even felt the pain of an ant biting me. Such is Your greatness." And after he prayed to God Almighty, He told them, "Okay, you continue now."

Then they meted out the punishment of impaling Him. They have a sharp spear, which is fixed in the ground, and the person is thrown from the top on the spear, and then he's impaled on that spear.

When that blood spilled all over, the words 'Anal Haqq' started appearing everywhere. From all the drops of blood there was the chanting of 'Anal Haqq'.

When the kazi saw that, he said again, "It is blasphemy. He is again saying 'Anal Haqq'." Anal Haqq means, 'I am God'. So, he said, "Collect all of this and don't bury it, but burn the body and burn the blood."

They collected all the spilled blood and the body, and they put it on a funeral pyre, and they burned everything. Next day, from the ashes also, the chanting of 'Anal Haqq' continued.

Then the kazi said, "This is also blasphemy. Collect all of the ashes and let's not bury them anywhere. You throw them in the river."

About a month before this incident — He was already aware, because he used to go within — He was already aware that this incident was going to happen. So, a month before, he had told one of his disciples, "You take my pajamas, and this incident is going to happen like this. Finally, when they throw the ashes in the river, the river, out of anger, is going to come and flood the city of Basra. When it floods, it will create havoc in the city."

So, He had told that disciple, "When it floods, you put my pajamas in the river. And that way, it will not flood the city. A lot of people would otherwise have to suffer a lot."

When this happened, and actually the ashes were thrown in the river, the river got very angry, and it started flooding. When that ash was thrown in the river, again, in the river also, the chanting of 'Anal Haqq, Anal Haqq' started. And the river got very angry, and it started flooding the city.

When this started, that disciple had already been told of it, so he took the pajamas of Mansur, and he placed it in the river. When those pajamas of Mansur were put inside the river, then the anger of the river subsided, and it stopped flooding the city.

So, those mahatmas had asked him, what is love? And in the three days that transpired, the first day, when they impaled him and they cut his limbs, the blood that oozed out, it started chanting 'Anal Haqq' — that was the love that came from each drop of blood.

The next day, when all that blood was burned and the body was burned, then from the ashes also, the chanting of 'Anal Haqq' continued.

And finally, the third day, when those ashes were thrown in the river, again, in the river also, that chanting of 'Anal Haqq' continued. So, from each cell of His body, there was this chanting of 'Anal Haqq'.

* * *

So, when the Masters talk about the love and affection, they refer to the love and affection that is developed when we manifest that Radiant Form of the Master within. That is the true love and affection that we develop for the Master. And that is what is required for developing true devotion for God Almighty.

Prem bin naam naa naam bin sant naa,
Prem bin naam naa naam bin sant naa.
Paltu satsang vardaan maange.

This is the beginning of a second Bani of Paltu Sahib...

Kaun tu sakas hai cheth karu aap ko,
Kaun tu sakas hai cheth karu aap ko.
Kahan tu aayi ke mann laaya.

In this second Bani of Paltu Sahib, He questions, "Who are you. Where have you come from. And having come from that place, you have spread your love and affection in this world."

Have we ever sat quietly and contemplated and asked this question to ourselves as to who we really are? And from where we have come? And why are we in this ocean of life and death? Why are we being born and we die and we are reborn? We have never given this thought. We have never contemplated on this while sitting quietly.

If we were the body, then this world would be ours. But we are not this body. We are the soul that drives this body. We have come here, and eventually, we have to leave this body. It's given to us only for a few days, according to our karmas. And then we have to shed it and go to the next.

So, we are not this body, and therefore, this world does not belong to us. We have come from God Almighty.

Therefore, sit and contemplate quietly, and realize who you really are. And start working towards freeing yourself from this bondage.

Ketiki ber tu gayaa tagaay hai,
Ketiki ber tu gayaa tagaay hai.
Apanaa bhed tu naahi paaya.

Paltu Sahib says, "You have been born so many times in this world. You have come, again and again, in this world. And every time you were born, you were deceived by Maya."

When the jiva is in the womb and the baby is being born, the soul comes into that body after five months and ten days. The body is being looked after by two powers, which are Light and Sound given by God Almighty. It is connected with the Light and Sound inside, and they are nourishing it. That is how the body grows inside the womb.

When it is connected with the Holy Sound and Light, it has that knowledge of all previous births, and it can see hundreds of previous lives it has gone through. It realizes all the cause and effect of its actions and how it has come into this womb. It realizes with that Light and Sound, all the previous births and all its actions. And

when it comes out of the womb, as soon as it comes out of the womb, Maya puts the veil of deception. In that veil of deception, that jiva loses that connection with that Light and Sound. And therefore, all its knowledge of all the previous births comes to an end.

As soon as the baby comes out, it starts crying because it no longer has that Sound and Light. It feels that it is now deprived of that knowledge which it had for all these previous births. It had the pleasure of that Light and Sound. So, it is deprived of all of that when it comes out. And therefore, it starts crying.

Then, when it is fed milk, it gradually gets more overcome by that veil of duality of Maya. And after that, when it is fed other food, and seeing all the relations outside, it starts forgetting everything within.

Therefore, the Masters say, "So many times you have come into this world, and so many times you have been deceived by Maya." You have been, again and again, coming into this ocean of life and death. But you do not belong here. Your True Home is different. Your True Home is in the lap of God Almighty. That is a place which has perpetual bliss and it rains nectar. That is the place you are coming from. And you have forgotten all of that, and you are, again and again, being deceived by Maya here.

Therefore, sit and contemplate as to who you really are. And when you meditate and you go within, you again will get all those experiences which you have had before. You'll be able to see and have that knowledge of all your previous lives inside.

Bhatak yeh mitegee kaam tab hoyegaa,
Bhatak yeh mitegee kaam tab hoyegaa.
Ketiki ber tu bhataki aaya.

He says, "Now, at least you do your devotion and try to save yourself from this net of duality – this ocean of life and death. Try to free yourself from this by doing your devotion."

Das paltu kahe hoye sanskaar jab,
Das paltu kahe hoye sanskaar jab.
Binaa satsang naa chute maaya.

Paltu Sahib says towards the end, "If you had previous impressions, then you would have come and done your devotion. You would have listened to the Satsangs. And you would have brought about a transformation and gone within. But because those past impressions are not there, you are not able to make much of these Satsangs,

you are not able to make much of that talk of devotion. And therefore, again and again, you go back in this ocean of life and death."

People who have past impressions, when they come in the company of the Masters, they are like dry gunpowder. Or they are like dry dynamite, and as soon as the Master lights and ignites it, then they explode into that devotion. Each talk that the Master gives, each statement that the Master makes, it hits them like a bullet. And they are able to immediately bring about a transformation within themselves. For that, only one Satsang is enough.

Then they are so much influenced by the talk of the Master that one Satsang is enough for them to bring about a transformation. They internalize what is said by the Masters and they walk on that Path. Then they get the Grace of the Masters, they go and manifest the Master.

But for the others, they are not having those past impressions and, as a result, the burden of their karmas pulls them back. They are not allowed to go further on this Path because of the burden of their karmas, and they are not able to internalize what the Master is saying and move steadfastly on that Path.

Das paltu kahe hoye sanskaar jab,
Das paltu kahe hoye sanskaar jab.
Binaa satsang naa chute maaya.

Radhaswami.

31

Meditation Talk

11 Aug 2024 — Morning

You Have Come Into This World As A Giver — You Have Not Come Into This World As A Taker

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In U.P., there was a Mahatma called Bulla Sahib. He was born in a lower caste, and his earlier name was Bulaki Ram. He used to work as a farmhand with Gulab Singh. Gulab Singh had about a hundred acres of land. He was a Saint, but people were not aware of that. He used to do this job of labor in that farm. But he was a fully attained Saint.

So, once there were visitors in Bulaki Ram's house. He had guests. And in those days, the ladies would remain behind a veil. They would not come in front of the guests.

His wife told Bulaki Ram that she would cook the food and prepare it, but He would have to be present at ten o'clock to serve the food.

Bulaki Ram said, "There's no problem, I will ask for one day's leave. I will go to Gulab Singh and ask for a day's leave."

When he went to Gulab Singh, he requested, "I have guests, and I have to take care of them. If you can kindly give me one day's holiday?"

But in those days, the landlords were very arrogant, and they did not listen. So, Gulab Singh told Him, "Nothing doing. You go, take this till, and go into the farm. We have to sow maize now. This is the time of sowing. You don't take leave."

Since Gulab Singh didn't agree, Bulaki Ram took that ox and the till and went to the farm. There, he started working. And while he did that, at ten o'clock, since He could not go home, He decided that He would sit, and He would, through meditation, reach home, and He left that till and that bullock below the shade of a tree and He sat down there to meditate.

He sat for meditation, and in His meditation, He physically appeared at home and He started extending courtesies to the guests. He started serving food to them. He

had almost served all the food and only the curd was left to be served. So, while they were all sitting and He was serving — what happened was — Gulab Singh started wondering whether Bulaki Ram actually went to the farm, or he went home because he was asking for leave. He'd told him to go and work. He just wanted to check if Bulaki Ram had followed his instructions or went home. So, he took his horse, and he rode to the farm to see for himself.

Bulaki Ram was sitting on that fence of that farm, and He was meditating there. When Gulab Singh came, he saw that He was not working. Instead, He was just sitting. He didn't know that Bulaki Ram was indeed meditating. He felt, "Bulaki Ram is sleeping here. Since I didn't give him a leave today, he's just not working and he's resting."

So, when he came, he got angry. He got off the horse, and he walked to Bulaki Ram and kicked him. Gulab Singh came, and he kicked Bulaki Ram, who was sitting in meditation.

At that time, Bulaki Ram, in His meditation, was already at home and He was serving. He had served most of the food. And He had taken curd in His hand to serve curd to the guests.

When Gulab Singh kicked Bulaki Ram, instead of dropping that curd at home, He dropped the curd in the farm on the land outside. When He fell down and all the curd spread everywhere, Gulab Singh started wondering, "Where did this curd come from? Because he was sleeping and there was nothing in his hand, I'm sure. When I kicked him, from where did this curd come?"

He asked Bulaki Ram, "What is this and how did this curd come here?"

So, Bulaki Ram then explained to him, "Since you didn't give me leave, I had to do this. I had to sit here, and I went home, and I was serving food. Just when I was about to serve the curd, you came and kicked me here. And instead of dropping the curd there, I chose to drop it here."

Gulab Singh was really shocked by what Bulaki Ram said. And he said, "I'm not sure that this person has gone mad in what he's telling me, but I must check what he's saying." So, he immediately sat on his horse and went to Bulaki Ram's house to see for himself whether what he's saying was right or wrong.

There, he met the wife of Bulaki Ram, and he asked her whether Bulaki Ram had come home. She said, "Yes, Bulaki Ram has come, and He was taking care of the guests. He had served all the food, but now he took the curd, and God knows where he went with that curd!"

Gulab Singh was really amazed and went back to Bulaki Ram.

He then laid prostrate on the feet of Bulaki Ram. And he told Him, "Please forgive me. I was not aware." So, he begged for forgiveness from Bulaki Ram.

Then Bulaki Ram said, "No, no, you are the landlord. If you get annoyed like that with one of your workers and you mete out the punishment, it's okay."

Gulab Singh said, "No, please don't embarrass me. I'm really sorry for doing all this. I was completely ignorant about this. From now on, you are no longer going to work like this for me." Instead, he gave Bulaki Ram a place. He made a house for Bulaki Ram — a proper house. And then later, he gave all the other parcels of land to his sons. He distributed them and kept ten acres for Bulaki Ram. And there, he made an ashram for Bulaki Ram. He also started meditating. He also got initiated and he stayed in the ashram with Bulaki Ram there as the Master.

Thereafter, he left his home, Gulab Singh left his home, and he came to the ashram. He used to do seva of Bulaki Ram at the ashram, and he would do his meditation there. Finally, Bulla Sahib, when He left his body, Gulab Singh continued with the preachings there as the Master. He also became a Mahatma and He did the preachings of Sant Mat.

Therefore, you should do your meditations and see for yourself the Creation of God Almighty and everything that He has created within. You have come into this world as a giver. You have not come into this world as a taker.

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So, the time is good and the atmosphere is quiet. Let us get connected with Simran and Dhyan.

32

Meditation Talk

11 Aug 2024 — Afternoon

Saints Have Assumed That Responsibility Of Making Us Free From The Bondage Of The Three Worlds — Now It Is Our Duty To Do Our Meditations, To Walk The Path

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This is an incident at the time of Sawan Singh Ji Maharaj. He was a civil engineer in the army. He had a friend called Kehar Singh, and both of them used to go to office together and also leave together. They used to normally live together.

It so happened that Kehar Singh's work got over. And usually, at five o'clock, they used to leave. But Sawan Singh Ji Maharaj still had some work to do.

So, Kehar Singh came to Sawan Singh Ji Maharaj and told Him, "It's five o'clock. Let us leave."

Sawan Singh Ji Maharaj said, "It'll take me ten more minutes. Just wait. I'll finish my work, and then we can leave."

Kehar Singh said, "Leave that. Leave it to God Almighty. He will do your work. Let's go."

Then Sawan Singh Ji Maharaj asked him, "Which God is going to do this work?"

Then Kehar Singh started wondering, "Is there more than one God that we know of?" So, Kehar Singh asked Sawan Singh Ji Maharaj, "Are you saying that there are more than one God?"

Sawan Singh Ji Maharaj said, "Yes, indeed."

Afterwards, they left. But this kept on playing in the mind of Kehar Singh, and he kept wondering that Sawan Singh Ji Maharaj had told him there are more than one God. And he thought till midnight, because he was wondering. All along, though

he was an initiate, he used to always believe there was only one God Almighty. So, he was wondering how come Sawan Singh Ji Maharaj had said this?

Then, in the same thoughts, he went to sleep. And in the night, Jaimal Singh Ji Maharaj came in his dreams, and this question was answered by Jaimal Singh Ji Maharaj. He said, "Yes, indeed, there are two Gods. One is the 'God' of this world — that is Kal. And the second is the God of all the Saints, which They refer to as 'Dayal'. So, there is Kal, and there is Dayal."

Next day, when they were going to the office, Sawan Singh Ji Maharaj asked Kehar Singh, "Yesterday, you did not clarify — you were in doubt. You didn't ask me who are the two Gods."

He said, "No, yesterday, I thought about it. But finally, in my dreams, I got the answer. Maharaj came, and He answered my question. He told me, 'There are these two gods; one is Kal, who is the God of this world; and the other is the God of all the Saints, Who is Dayal.' So, I got all my answers."

Therefore, Kal is the God of all these three worlds, and all the people pray to Kal. And Dayal, He is the Creator, He is God Almighty.

So, that is where all the souls have come from — from God Almighty, from Dayal.

He doesn't tell us to do meditations to go within to go to heaven or go to the higher worlds. Because there also, it is the same rule of karma that works. And there also, there are marriages, there are children, there are wars, everything is happening similarly there also.

This is the physical world, and then there are the astral and causal worlds also. So, there are gods and goddesses and demons in those worlds also. But one is not free from the cycle of karma there.

Those who do all these austerities and they do their penances, and with the power of their penances, they get to stay in the heavens. But when the power of those penances comes to an end, they have to come back into this world.

Saints don't come and ask us to do meditations for these purposes. They come here to relieve us from the bondage of this body, to get free from this ocean of life and death and go back to our True Home.

They come and tell us, and They awaken us and say, "We are not this body with whom we are identifying. We are belonging to God Almighty. We have come from

there and that is our True Home. And we should make our effort to wake up and leave this bondage and go back to our True Home

So, we have gone to the Saints to get riddance from these three worlds, to get riddance from this ocean of life and death. And They have assumed that responsibility of making us free from this bondage. When we have gone to Them, now it is our duty to do our meditations, to walk the Path according to the Teachings of the Masters and ease Their burden and get out of this ocean of life and death.

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The time is good, so let us make the most of it. Let us close our eyes and get connected to Simran and Dhyan.

33

SATSANG

11 Aug 2024 — Afternoon

Your Path Is Upwards And You Are Sleeping In The Sleep Of Ignorance — Wake Up And Get Yourself Colored In That Holy Sound Current

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The paathi sings the Bani of Sant Ravidas Ji...

Kyaa tu sove jaag diwaanaa,
Jhooti jivun sat kari jaana,
Kyaa tu sove jaag diwaanaa,
Jhooti jivun sat kari jaana.

This is the Bani of Param Sant Satguru Ravidas Ji. Ravidas Ji was a great Saint Who hailed from Banaras after Kabir Sahib.

He was born in a lower caste, but He had a lot of disciples who were the kings of various places at that time. Amongst the notable disciples were Mira Bai, Who was the queen of Mewar and King Pipa from Rajasthan. Both of these disciples had a lot of respect for Ravidas Ji, and they did a lot of their meditation. Both of them had manifested the Master within and They were great Saints.

He says, "You have identified yourself with this body. Day and night, you are working towards satiating the needs of this body. And you have forgotten your love for God Almighty."

In the womb, you had promised to God Almighty that, after you were released from that womb, you would only do the meditation and you would only do the devotion of God Almighty, and you would not do any other thing. But that promise which you had made inside the womb, you have forgotten it outside when you have been entangled in this world with Maya.

Our life here is very temporary. It is like the bubble on water. That bubble can burst anytime. And this life can come to an end at any time.

So, Ravidas Ji has written this Bani to awaken us.

Jin janam diyaa so rizak umdaave,
Ghat ghat bheetar raht chalaave.
Jin janam diyaa so rizak umdaave,
Ghat ghat bheetar raht chalaave.

He says, "That Power Who has given birth to you and everybody, and that Power Who is giving that cycle of breaths to you — your continuous breaths that you are taking — that is also being given by that great God Almighty."

This number of breaths are given according to our fate deeds. And once this number of breaths comes to an end, we are not allowed to stay in this body for even one breath after that.

Maluk Das has said, "Everyone gets according to their fate deeds. All that is provided by God Almighty. Even the python is such a huge snake, and it grows in such length and weighs so much. It does not move much also. It stays near some body of water. And it has the power to suck in any animal — it has so much power in its breath that it can suck in any animal which is at a distance also."

He says, "Such an animal which cannot move and is only stationary at one place, that is also fed by that God Almighty."

Also, the birds don't know when they wake up in the morning, they don't know where the food will be, where they will get food, and which direction they should fly. But they just fly. And such is the greatness of God Almighty, that He provides for all of them also. And before nighttime, all of them are also fed.

There are so many animals which only come out at night. They stay hidden below the ground or in caves or other places. And even to such animals, God Almighty provides for their food. So, they get food at night before they go to rest again.

That same God Almighty Who is providing for all the 8.4 million lifeforms, He is also providing for you.

Even you are provided for by that same God Almighty. But He has also given the freedom to the human form, that if they resolve to do something further — they want to build something, or they want to go further — then they can do that if they have a firm will and commitment to do so.

Besides what you have been provided for, if you have that will and commitment, you can work towards it. Accordingly, some people also build up a lot of bad karmas. They do bad things, and they have to suffer in hell for that.

Likewise, there are people who do the devotion of God Almighty. They do their different austerities, and penances, and other things. And they go to heaven after death.

The Masters also do the devotion of God Almighty, and They can get free from this ocean of life and death also.

So, that is what He says, "God Almighty is sitting within everybody, and He is making all those breaths go on."

Jin janam diyaa so rizak umdaave,
Ghat ghat bheetar raht chalaave.
Kar bandagi chaadi mein meraa,
Hriday kareem sambhaari saberaa.

He says, "You do your devotion of that great God Almighty, and you leave your ego. You set aside your ego, and you do it with all humility. And with all love and affection, you do the devotion of God Almighty."

As long as we do not sacrifice our ego, we are not able to do that pure form of devotion. And as long as that pure form of devotion is not developed, God Almighty does not accept that devotion.

* * *

King Pipa was an emperor in Rajasthan from Gagron Ghar, and once, he summoned all the great rishis and munis of that time — all the godmen of that time.

He called all of them, and in that full congregation of all those people, he asked, "Like Kabir Sahib was a great Saint, does anyone know of a great Saint Who is present in the current time?"

Some of them had traveled far and wide and people were aware. Some people had come from Banares also. They were aware. So, the brahmins told King Pipa, "Indeed, there is a great Master — He is a Saint – He is in Banares by the name of Ravidas. But He is of a low caste."

So, King Pipa decided that he would like to meet Ravidas Ji, but he had to look for the right time because casteism was very high, and people thought differently about castes. He thought that he would look for a good opportunity to go and meet Ravidas. And he waited for that opportunity.

During the year, there was a period where people would go to the Ganges, they would go and bathe in the Ganges, that was the culture then, and he waited for that

period. Once that peroid came, he had seven or eight of these chariots prepared. And his family members, t near and dear friends, his ministers, and then some people for working, like the people for the laundry, and other helpers, all of them got ready to go there.

When they all went to the banks of the Ganges in Banares, they set their camp there. And in that camp, all these different tents were set up for different people and they all settled in that camp. King Pipa prepared his horse to go and search out Ravidas. He quietly escaped and went out of that camp on his horse, and he started inquiring about Ravidas.

So, he started looking out for Ravidas, and he finally came to Ravidas's house. There, Ravidas was staying in a hut. His family would stay in one hut, and in the other hut, He would do this work of making leather chappals.

When he reached there, Ravidas Ji was giving a Satsang, and there were ten or twelve people there. Pipa also went there and sat down to listen to the Satsang. And after the Satsang, Ravidas Ji started giving everyone Parshad, and He gave rock candy to everyone as they queued up.

When Pipa came there to take the Parshad and bent down to Ravidas, Ravidas felt, "Indeed, this king has left his ego, and he has come to see me. So, I should give him something more." And just so that others would not take notice of it, He took water from those utensils in which He was processing leather. That water had become red with the processing of leather. He took that water — a handful of water — in His palms, and He put that water in the outstretched palms of Pipa.

Now, when Pipa saw that he had put this red water in his hands, Pipa felt, "What is this? This person of low caste, he's trying to convert me also into a person of low caste by giving me this water."

Instead of drinking that water, he let that water slide down in his cuffs, in his sleeves and he left from there. So, his sleeves had become red with that color of that water. Pipa felt very disappointed and disheartened, and he went back.

When he went back, he summoned the people from the laundry. All of them had gone out. There was only one old man there and one small six-year-old girl. So, that old man came running to Pipa.

Pipa said, "You take this quietly. This is my dress, and you wash it. The sleeves have become red. Make sure that it gets clean and get it back to me quickly."

So, that old man immediately took that dress of the king, and he went back to his tent. Then he started preparing hot water for cleaning it, and he started putting soda, etc., in that.

Now, while he was preparing, he told that little girl, "Just so that we process it faster, you make this cloth soft by sucking on this cloth. Don't swallow it. Spit it out but just make it soft so that it can absorb the chemical and get clean faster."

That small girl didn't really realize anything. She started softening that cloth, but it started tasting sweet. So, she started swallowing it.

Now, being a little girl, if you have little children, you give them something sweet, they start swallowing it. She started swallowing more and more, and she started enjoying the taste of that.

Now, as she started swallowing that, her soul started withdrawing up. The more and more she swallowed, the more and more her soul went up, and she reached Sach Khand by just swallowing all of that red thing that was there in the sleeve.

After that, the king also went and bathed in the Ganges, and in the procession, all the people then returned to his kingdom. Once they were back, after about five, six days, that little girl started talking about the inner Reality. Gradually, four or five people started listening. Then ten people started listening. Then a hundred people came, two hundred people came. Then thousands of people started curiously listening to her, because she was such a small girl, and she was talking about all the inner things in such detail. Even the mahatmas started visiting her.

Now, this news got to King Pipa. They told Pipa, "This small girl of the dhobi, of the washerman, she is talking about all the inner things, like Ravidas talks." So, Pipa felt, "Ravidas, of course, I had to hide and go because of a lower caste. It doesn't matter if people see me visiting a washerman's daughter." He said, "Okay, I will also go and listen to her. You prepare for my visit there."

So, he went to that little girl, and he attended her Satsang. When she spoke, he realized that, indeed she was talking of all the things that Ravidas also was talking of. And she was talking a great deal about spirituality and all the details of the within.

After Satsang, he got up from his chair to bow down to that little girl. When he got up to bow down to that little girl, that little girl also got up from her chair and she also bowed down to Pipa.

Now, Pipa got annoyed. He said, "Why are you bowing down to me? I'm bowing down to you because you have such great knowledge of spirituality. I bow to that."

She said, "No, I'm not bowing down to you because you are the king, I'm bowing down to you because you are my Guru."

So, Pipa started wondering, "When did I become Guru of this girl? When did I know all this? I've not even gone inside. How can I give her all that knowledge?" So, he told her, "But I have not imparted all this knowledge to you. I have not even talked to you on this."

She said, "No, no. It is that kurta which you had given. It is that red kurta which my grandfather asked me to soften, and I started sucking on that kurta — that red color, which was there in the kurta. That opened up all my inner veils and I started going within. I started going up to Sach Khand only because I sucked on that red color, which was there in your kurta. And because it was your kurta, I can only assume that you are the Master Who has given me this knowledge."

Then, it dawned upon Pipa that, indeed such a huge loss he had done to himself. It was indeed nectar that was there in the kurta, and he had ignored it and thrown it off as water.

So, he said, "Curse all this ego. Curse all this casteism and everything." He got his horse ready, and he went straight to Ravidas.

So, he went straight to Ravidas Ji, and he got off from his horse and he went straight down, bowed before Ravidas Ji, and he said, "Master, I have made a grave mistake. Please forgive me. Please forgive my ignorance. Once again, please give me that red water."

When he requested, then Ravidas Ji said, "I cannot. When you had come last time, looking at you as a great king who had come to visit me, I actually got nectar from Sach Khand. I was giving you that nectar. But just so that others would not realize it, I just dipped my hand in that red water, and I offered it to you. But then you misunderstood the whole thing, and you threw away that water. Now, whoever was fated to drink it, drank it, and they benefited from that."

So, Pipa said, "Please do that again. I request you to give me that again."

Ravidas Ji said, "No, this doesn't happen. With Saints, these things don't happen again and again. That was the occasion. I gave it to you, and you missed that occasion. Now, you will have to take initiation, and you will have to do your practice

of that, and only with that practice, you should go within. And then, you will get the same experiences."

Now, Pipa had already had that experience of everything, and when he got initiated, he was very committed to doing the meditations. So, he built a hut for himself outside his palace, and there he sat and did meditation there.

He did a lot of hard work, and he sat in that hut and he did his meditation. He was able to withdraw the attention of his soul and go to Sach Khand, and He became a great Saint. His reference is also there in the Guru Granth Sahib.

So, it is ego that we should avoid. It is ego that stops us from doing our devotion. It was ego that stopped Pipa also earlier. We have to refrain from being driven by our ego, and we should do our devotion.

Jo din aave so dukh mein jaayi,
Keejai kuch rahiyo sach naahi.

He says, "The day has passed in sorrow, and even though we have got this human life, everyone — right from the beggar or a pauper to the king — everyone is in sorrow. Everyone is unhappy."

Kabir Sahib also says, "With my inner knowledge and seeing right from where the sun rises to where the sun sets, I can see with my Eye of Knowledge, that not a single soul who has a body is happy in this world."

Kabir Sahib says, "All of the souls who have a body in this world, right from where the sun rises to where the sun sets, I have seen each one with the Eye of my Knowledge, and I can tell you that none of them are happy. All are in sorrow."

He says, "Some sorrow or the other has engulfed everybody. Either it is a physical ailment, or it is a mental ailment, or a mental depression or sadness, or it is an economic problem, or a problem of the family. So, I see that everyone, from a pauper or a beggar to the king, has some sorrow or the other."

Guru Nanak Sahib also says, "Everybody in this world is unhappy, and only those who have left the support of this world and have taken to the support of the Holy Sound Current within, only those people are happy."

Jo din aave so dukh mein jaayi,
Keejai kuch rahiyo sach naahi.
Sang chali hai ham bhi chalanaa,
Door gavan sir oopar marnaa.

He says, “This place is not permanent. Everyone who has come in this world has had to leave it before, however great those people may have been, they have had to leave this place and go.”

We should clearly understand that all the things that we have here, or we get here, are according to our fate deeds. It is given to us for a few days, but it actually belongs to Kal and Maya. Eventually, we have to leave it behind. So, most of the suffering and sorrow is for leaving these things behind, which in the first place, do not belong to us.

Many people tried to drink nectar to become immortal and stay in this world forever. But even that didn't work because this world is the world of the dead only.

Even the Lord Ravana and Vibhishana, his brother, both of them, they did their penance, and they got the boon from Brahma, and they got nectar from him. But are they alive today? They are also dead.

It is the law of Kal that, whoever is born in this world has to die. Whatever is created in this world has to be destroyed.

Ravidas Ji also says, “Those who have come in this world will have to leave. And those who will come in the future also, even they will have to leave.”

So, whatever you have in this world, you have got your possessions, make good use of them for yourself or for your family, or others, and eventually, these things have to be left behind because they belong to Kal and Maya, and they'll have to be left behind here.

Jo kachu boyaa luniye soyee,
Taa mein pher faar kas hoyee.

So, you are reaping whatever you have sown in your previous births. Whatever deeds you have done in your previous birth, those have come to you as your fate deeds in this life. You are either enjoying or suffering those deeds which you yourself have sown earlier.

The essence of this world is karma, and everything revolves around karmas. Even Tulsi Das Ji has illustrated this and mentioned this in the Ramayana, “You will have to come and repay whatever deeds you have done. As you sow, so you'll reap.” Whatever you have done earlier, you will have to come again in this world to redeem that deed.

If you plant a babul tree and you expect that you will get mangoes from it or grapes from it, that is not going to happen. You will only get a babul tree and thorns.

The actions that you do, those are your karmas. Those are going to drive your future fate deeds. So, when you have those fate deeds, it depends on the karmas that you have done earlier. Your thought processes will be similar, and you will be guided by those fate deeds which you yourself have done in your previous lives.

If you have done more bad deeds in the past and less good deeds, then you can see that, in this life, you will be suffering more, and you will have less enjoyment. That is only because of the burden of those karmas which have been built up from your previous lives.

If you have done good things in the past, then you will be getting the enjoyment of those good things. People who have donated in the past, who have helped the poor in the past, or who have done selfless work and selfless service in the past, all those are coming to them as good karmas, and they are enjoying the benefits of those good karmas.

If you have given one paisa in the past, then God Almighty graces you by giving one hundred thousand times more this time. That is how your fate deeds are built up. If you have done something good in the past, that has come to give you as the benefit in this life.

If you have done good deeds in your human life, it also helps you in the 8.4 million lifeforms. You also enjoy in those 8.4 million lifeforms because of the good deeds you have done as a human.

If someone has done good and is reborn as a dog, you will see that dog may be adopted by a good family and may even live a life of luxury. He will have a good mindset. And he will sleep on soft beds. There will be people who will groom him well and take him for walks. And he will go in the cars. So, he has all the enjoyments. That is because, as a human, he had done good things.

In the same way, if people have done bad deeds as humans, they have to also suffer that in the 8.4 million lifeforms. If a person has done bad things, he has robbed from others, he has cheated others, done bad things to others, caused grief to his family members, such a person, if he is reborn as a dog, he has to also suffer in those conditions. So, he is also born, and on the roads, he has to go hungry. He has to try to eat something. People throw stones at him, and he has to suffer all that ordeal because he has done bad deeds as a human.

So, that is how people enjoy or suffer their own karmas. We don't realize this, or we don't see it for what it is. Instead, we keep blaming God Almighty for our bad days and we are constantly blaming God Almighty for it, but it is actually us who have done all these karmas in the past, and we are the cause of this.

Jo kachu boyaa luniye soyee,
Taa mein pher faar kas hoyee.
Chadiye kur bhaje hari charanaa,
Taako mite janam aru maranaa.

Ravidas Ji says, "These worldly things are dirt. They are filth. You ignore them. You leave them. Instead, focus on the Word of the God Almighty. And focus on His devotion."

There is only one thing can make us do our devotion well. It is to surrender to our Master, or to do Bhajan Simran.

Aage pant kharaa hai jheenaa,
Khaade dhaar jaisaa hai painaa.
Aage pant kharaa hai jheenaa,
Khaade dhaar jaisaa hai painaa.

Ravidas Ji says, "After this life, the afterlife is very difficult. It is like walking on the blade of a sword. Not only afterwards, but even at the time of death, we have to suffer a lot when the soul is removed from this body. After that, the angels of death take that soul into hell and give it all kinds of difficulties there, and all kinds of punishments. It has to suffer a lot after death."

All these householders, or people who are entangled in this world, at the time of death, when the angels of death come and they take the soul, they beat the soul. They beat that jiva, and they ask the jiva, "How come you have assumed all these things as yours? They don't belong to you. But you have held onto all these things as if they belong to you." And they keep beating that jiva.

At the time of death, they first pull the attention of the soul up. They pull the soul out of the body. That itself causes a lot of pain. After that, they beat the jiva as they take it to the Lord of Judgment. But on the way, the jiva is thirsty— if he's thirsty and he asks for water — they beat that jiva at that time. Then, they offer water in exchange of good deeds that jiva has done in his lifetime. That way, they take all the good deeds before that jiva reaches the Lord of Judgment.

We have got this human life out of millions of good deeds that we have done in our previous lives. With the Grace of God Almighty, we have the company of the Masters, and only such people, who have that Grace of the company of the Masters, they are relieved from this suffering that the jiva has to undergo at the time of death.

Even though the jiva suffers because he has not done his meditation, and because of the buildup of his karmas, he may have to suffer through life, but at the time of

death, the Masters always come and They shower Grace upon that soul, and They manifest that Holy Sound Current. So, that Light and Sound is manifested within. And after death, then that soul goes peacefully.

Therefore, we should do our meditation continuously and we should avoid doing bad deeds so that we don't have to face difficulties during this life.

Aage pant kharaa hai jheenaa,
Khaade dhaar jaisaa hai painaa.
Jis oopar maarag hai tera,
Pantee pant savaar saberaa.

Ravidas Ji says, "Your path is upwards, and you are sleeping in the sleep of ignorance. You should wake up from this sleep of ignorance and get yourself colored in that Holy Sound Current. Get yourself colored in Bhajan Simran and prepare yourself to go on that path above."

You prepare yourself to go on that path to Sach Khand. You have the desire of Sach Khand within you, and you ignore all the other entanglements of this world. If instead of doing that, you have the desire of this world, then you will be deceived and you will get yourself entangled here.

Kyaa thai kharchaa kyaa thai khaayaa,
Chal darhaal diwaan bulaaya.
Kyaa thai kharchaa kyaa thai khaayaa,
Chal darhaal diwaan bulaaya.

He says, "While you were in this body, you spent things here and you earned things here. Now, it is time to go. It is time to leave this account and give this account to the Lord of Judgment. He is calling you."

Because we have limited breaths, and this life is built on only those limited number of breaths. As soon as those number of breaths are over, we don't have a right to stay here — even for one additional breath.

So, He says, "You start preparing to go back to your True Home, and then you can travel peacefully and go back to your True Home."

Kyaa thai kharchaa kyaa thai khaayaa,
Chal darhaal diwaan bulaaya.
Saahib to pe lekha lesee,
Bheed pade tu bhari bhari desee.

That Lord of Judgment is waiting and when, after death, you have to go there and he takes your account, he asks you what this life had been given to you for, and how have you used it?

Janam siraanaa kiyaa pasaaraa,
Sooji padiyo chahu dasi andhiyaaraa.
Janam siraanaa kiyaa pasaaraa,
Sooji padiyo chahu dasi andhiyaaraa.
Kahe raidaas agyaan diwaanaa,
Ajahu na chethai dhunee fandh khaanaa.

Ravidas Ji now, in the end, says— He addresses us as fools — and He says, "O fools, you please realize that this world that you are in, doesn't belong to you. It belongs to Kal and Maya. This is all created as an illusion, and you are entangled in this illusion. So, at least now, you should wake up and prepare yourself to go back to your True Home."

This land which we believe is ours, and it is in our name today, we have the title of that land. Before us, there may have been millions of titleholders of that land. And after we are dead, there will be millions of more titleholders of that land. That land never belonged to you. Even in the future, when someone will own it, he will also have to pass away. So, land will be there only. But we are disillusioned, and we start believing that this land is ours.

So, you rise above this, and you start preparing to go on your path home. And you start working towards that.

Janam siraanaa kiyaa pasaaraa,
Sooji padiyo chahu dasi andhiyaaraa.
Kahe raidaas agyaan diwaanaa,
Ajahu na chethai dhunee fandh khaanaa.

Radhaswami.

34

Meditation Talk

12 Aug 2024 — Morning

If We Don't Waste Our Time Doing Frivolous Things And, Instead, We Spend Time Doing More And More Meditation, Then The Master Is Not Far Away

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In Rajasthan, Brahmanand Ji became a great Saint. He hailed from Pushkar. That is a place of pilgrimage.

He had done a lot of meditations. He was a stationmaster, and he used to do his duty — and then he would also do his meditation. He had good clairvoyance — he had developed good clairvoyance.

In those days, the stationmaster used to look after all the duties, of flagging the trains, selling tickets, and managing the station. All the duties were looked after by the stationmaster. And he had one assistant with him.

On that particular day, the train that was to come had got delayed by two and a half hours. So, he told that assistant, "This train is delayed by two and a half hours. Instead of sitting and waiting outside, and then wasting time talking with everybody, I would rather go and sit in my cabin and sit for my meditation. If the train comes early, you kindly wake me up — inform me."

So, he felt, "There is enough time that I can sit and get up about half an hour earlier. I will sit for two hours." And he sat for his meditation, and he did very good meditation. He had very good focus. He started his Simran, and when, into the meditation, his attention got focused, he went into a state of samadhi.

When he got up from his meditation, by then, the train had already come and gone. And when he got up, he was wondering what happened — what happened with the train? He came out and inquired with his assistant.

That assistant told him, "The train has left about half an hour back."

Then, he inquired — he was afraid — because people would be traveling without tickets. And if someone caught them without a ticket, then he would lose his job. So, he was quite afraid that the train had left like that.

The assistant then told him, "Why are you asking me such a question? Because I myself saw you. You were there all along. You flagged the train. When the people bought tickets, you sold the tickets to them. You wrote everything and filled the register. And then, you flagged the train off also. So, I have myself seen you doing all this. Why are you asking such a question?"

He was quite shocked, because he was sitting in meditation, and he had had very good meditation. So, he was wondering, "How is it possible?"

Then he went inside to recheck. He wanted to see the register — whether it was actually filled. And he saw there that, indeed, it was all properly filled out. All the tickets had properly been sold, the monies had been duly collected, and all the notes and everything were kept properly in the drawer.

Then he realized that, indeed, it must have been his Master Who had come and done all of this. Because he was sure he was sitting in meditation, and he had not done it himself. So, it must have been his Master Who had come in His form and done all this.

Then he prayed to his Master, and he said, "You are so gracious that You have come and even carried out my duties —You are so gracious."

After that, Brahmanand Ji left his job, and he sat down to do his meditations. He told his Master, "You only take care of me. I will do my duties of doing my meditations."

Thereafter, He became a great Saint. And He has written more than five hundred bhajans. These are all contained in a book, and all his bhajans are filled with love and affection for the Master, and are on the pangs of separation, and on love and affection for the Master and God Almighty.

So, if we do our meditations — we don't waste our time doing frivolous things — and instead, spend time doing more and more meditation, then the Master is not far away. He's sitting within us, and He will definitely shower His Grace upon us.

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The time is good and the atmosphere is quiet. Let us make the most of it. Let us close our eyes and get connected to Simran and Dhyan.

35

Meditation Talk

12 Aug 2024 — Afternoon

There Is No Enemy Of A Devotee Other Than The Mind—We Have To Overcome The Mind—We Have To Be Adamant About It

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This is the incident of one time when there was a mahatma sitting in the jungle doing his meditation.

When one is doing meditation, when one is doing his sadh — one is a sadhu — it is not forbidden for him to ask for food, ask for alms. But how much should one ask? It should only be for one meal. Only that much should be asked for.

So, they don't ask for the following days, they only take that much which is required for that meal to be prepared for that very day. And then they cook that meal and then sit for meditation the whole day.

Once it so happened that he had to go to the market for some reason. When he went to the market, he saw dates. Someone was selling dates, and his mind started wavering and started asking for dates.

His mind was asking for dates. But he told the mind, "Look, we don't have money, so we can't buy the dates. You forget the dates. Let's just finish the work that we have come to this market for and let us go back." So, that mahatma finished his work, and he went back to the forest to do his meditation.

When he sat for meditation, the mind brought all the dates in front of him, and he started thinking of the dates. So, he got up from the meditation and took a walk to get his mind off the thought of those dates. And then, he sat again. But again, he started thinking of dates.

He tried different ways to get rid of that thought. But it kept coming, again and again.

Finally, he told his mind, “Okay, you are not giving up. So, I will give you dates.” So, he took his ax and he cut firewood. And he made a large pile of firewood and carried it to the market.

Now, being a mahatma, he was eating only one meal a day. He had become very frail, so it was difficult for him to carry that large stock of firewood. But somehow, he managed carrying it to the market.

When he was carrying that heavy burden, sometimes it would fall down. And when it fell down, he would tell the mind, “You pick this up. Because if you don't take it, then we will not be able to sell it and get money for buying those dates. You have to pick it up.”

So again, that heavy burden was lifted and put on his head. And again, he walked some distance. Again, it fell down. And again, he insisted, and told his mind, “You pick it up. Otherwise, you will not get the dates.” So, again, he picked it up.

Somehow or other, he managed to walk that mile and reach the village. He then offered to sell that firewood to the sweetshop, and he got some money for it. With that money, he went and bought about one kilogram of dates.

He then took the dates. He said, “I will not eat it here in the market. I'll go back.” And he went back to the forest.

And there, sitting below this tree, he opened all those dates and spread them in front of him. And he told his mind, “Now, start eating the dates. Don't ask again. Whatever you want to eat, you finish it off today.”

So, he spread all those dates and told the mind, “Okay, now eat as many dates as you want. Don't ask again.” He started eating. But he was a sadhu, so he had a small stomach. And he was used to eating only small meals. So, he could hardly eat about two hundred grams of dates before which he was fully satiated. The mind and stomach said, “Enough. I have filled my stomach with that.”

He said, “No, nothing doing. Eat today. Eat more.” So, he again ate some more dates.

Again, the mind would say, “Enough, enough. We are full now. I don't want anymore.”

But again, he would say, “No, nothing doing, you have to eat more.” He kept feeding again and again, and after some time he vomited all the dates out because he had overeaten.

When he vomited, he said, "How are you through with the dates you wanted so much? Now, you eat this also." So, he started making the mind eat that vomit also.

Then, the mind said, "No, no. I will not ask for dates again."

And he said, "Today, you're asking for dates. Tomorrow, you'll ask for some other thing. I'm not going to be your servant to serve you and keep giving you whatever you want."

So, the mind requested, the mind said, "Enough. I will never ask for dates again."

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Therefore, the fight of the devotee, of someone who wants to do his Bhajan Simran, it is with his mind. The mind is the biggest enemy — and he has to overcome the enemy. When he is able to overpower the mind, he has overpowered the creator of these three worlds. Because mind is the essence, and it rules the three worlds. So, that is the fight which he has to do every day with his mind.

If we keep listening to the mind, then he will never allow you to go inside. He'll never allow you to do your meditation. Therefore, you have to keep fighting the mind relentlessly. Whenever the mind goes away, you are to pull it back and do your Simran. Again, you have to start repeating. Again, you have to start focusing.

Again, the mind will take you away from there. Then, you have to again bring it back, make it focus, do your Simran. So, you have to keep on doing it, again and again. And that is how you will be able to overcome that mind.

You have to work towards increasing the wealth of Simran which you have. When you do this — maybe forty, fifty times, you have done your Simran in one session, in one sitting — you should feel that you have built a bank balance of fifty lakh rupees. So, you should be satisfied that, yes, today, with your fight with the mind, you have been able to develop this balance. You have to keep on doing it, working toward building the balance of your Simran.

If you have done twenty-five or thirty today, then you should try to increase that by about another five, ten, tomorrow. And the day after, again, more by another five, ten. That way, you try to keep increasing the number of times you do your Simran when you sit.

Once the mind starts getting used to this and it starts enjoying the meditation, it starts getting the nectar of the Naam within, then it will automatically start doing the Simran itself. Then, whether you are talking to somebody or you're doing some

other work, the mind will continuously be doing Simran. That is called 'ajapa'. And then, your progress of going within will start.

Once that ajapa starts, your problems come to an end and your journey within starts.

That is how you have to continue, and you have to fight the mind. The mind is a very dangerous foe. You cannot see him, but his attack is very dangerous. And so, you have to keep fighting the mind every day.

Somanath Baba Ji also says, "You have to be adamant about your fight with the mind. You have to not give up and keep fighting it adamantly and relentlessly." Only when you do that, you will be able to get success one day.

So, you have to be adamant about it. You have to make your efforts. Those people who give in to the mind, who give in to the requests of the mind, they will never be able to get success on this Path. The whole life, even if they try, they will not get it. Because the mind will keep on deceiving them.

* * *

You see the case of Sawan Singh Ji Maharaj. He had made a structure, like a bairagan, where he would stand in the night. He would do his Simran while standing. He made this structure especially so that, while meditating after a hard day's work, he would often feel sleepy. And when he would doze off, there was a string tied to his hair and that would tug it. And when he would get that tug, he would wake up, because his hair would get pulled. So, again he would stand and then do a few Simrans. As he would repeat a few times, then again, he would feel sleepy. Again, this would happen, and he would again repeat Simran. Though he was not able to do it continuously because of being tired and being sleepy, but this way, he developed the practice. He fought his mind, and he was able to perfect his Simran.

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So, if we see the life sketch of any Mahatma, you will see the struggle They have done with the mind. None of Them have listened to Their minds. And, that way, They have been able to overcome the deception of Their mind.

If we go and politely request the mind and we give into the ways of the mind, we will never be able to overcome the mind. There is no enemy of a devotee other than the mind. The mind is the only enemy of a devotee. And that is our biggest impediment. We have to overcome the mind. We have to be adamant about it.

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The time is good and let us make the most of it. Let us close our eyes and get connected to Simran and Dhyan.

36

SATSANG

12 Aug 2024 — Afternoon

First, We Have To Prioritize Our Master— He Comes First— Our Devotion Comes First, And Then The Rest Of The World Can Follow

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The paathi sings the Bani of Sant Sahjo Bai...

Sahajo bhaj hari naam tu,
Tajo jagat su neh
Sahajo bhaj hari naam tu,
Tajo jagat su neh.
Apanaa to koi hai nahee,
Apanee sagee na deh,
Apanee sagee na deh.

This is the Bani of Param Sant Sahjo Bai. There are three Saints Who have been women, Who are counted amongst the Saints. They all came from Rajasthan.

When Charandas Ji left from Rajasthan and came to Delhi, two* of them also traveled and they also came. They were His disciples. They had done their meditation, and after having done Their meditations, They had gone within and They attained the highest form of Sainthood.

** Daya Bai and Sahjo Bai*

Sahjo Bai was filled with so much love and affection for her Master.

In another Bani, She has said, "I am willing to sacrifice God Almighty, but I will never leave my Master."

In this Bani, Sahjo Bai says, "Do the contemplation of God Almighty. Do the devotion of God Almighty and leave all the other things which are temporary."

She says, "This body which we carry with us, that itself does not belong to us. So, where is the question of the other things belonging to us?"

We have all got these lives according to our fate deeds. All the relationships also that we have, all the family members, these are all nothing but past gives and takes that we have. In order to redeem these gives and takes from previous lives, we are all born as members of the family or friends or associates, and so long as that past deed is continuing, the relationship continues.

These relationships continue so long as that give-and-take is preordained. Many of these relationships will come to an end, even in the middle. And some will come at the end at our time of death. Whenever these relations come to an end, we feel very sad because we have got entangled in those relations. But actually, those are only from the past give-and-take that we have with that soul.

Now, we have identified ourselves with our family and people, near and dear ones, and we are identifying with all of them.

In our next life, we will again have relations like this with other souls with whom we have give and take. Then we will make them our family and we will get entangled in their relations. And these family members, whom we have now, they will not be there in those relationships later. So, whatever few days of relations that we have with these people that we will complete in this life — it is with this body.

But in this relation, we forget, we get fully entangled in this relation in our attachment with these people. We forget the very true purpose for which we have been given this beautiful opportunity and this beautiful life form that has been given to us, which is the devotion of God Almighty. We ignore that, and instead, we are completely lost in our attachment with all these family members.

Kabir Sahib has said in another Bani, "As long as we continue to identify ourselves with all these relations, we cannot call ourselves as true devotees." A true devotee is one who has become aloof from these relations, who has got his mind out of these relations — his attachments out of these relations — and who has directed that at the feet of his Master and God Almighty — and who is spending his time doing his Bhajan Simran. Only he can call himself as a true devotee.

Sahjo Bai also says, "You become aloof from these relations and develop your love and affection towards God Almighty and do your devotion."

She says, "You break your relations with your family members and do your devotion to God Almighty." By breaking your relations with family members, She's not trying to say that you give away your household and you go in some jungle or in some mountains and leave everything here. That is not what is meant by breaking the relation or being aloof from the relation. The only difference that we have to bring

about is the difference in the way we look at it, in the difference in our attitude towards this life.

What has been happening all our millions of previous lives is that we have identified ourselves with this relation, and we have spent our lives completely entangled in this relation. So, we have assumed these relations that we have been given, and we have lived that life.

But now, we have to assume that we belong to the Master. We have to have that attitude that we are the servant of the Master. And being that servant of the Master, being that devotee of the Master, and having love and affection for the Master, we are going about doing our duties towards all the other relations that we have.

The difference is only prioritizing our family and our devotion. First, we have to prioritize our Master. He comes first. Our devotion comes first, and then the rest of the world can follow.

By doing so, by keeping the priority of our Satguru within — keeping the priority of our devotion and our love and affection towards Him — we should go about our worldly ways and do that as a duty. When we do that, then automatically His hand of Grace is upon us. And in everything that we do in our life, we will always find His presence and His Grace working in everything that we do. Not only that, but at the time of death, He will come to take us. He will take the soul. And for those of us who have meditated a little, He will give us promotion, and He will keep us in a higher plane. For those who have meditated even more, he keeps those at a very beautiful place which is above the realm of Kal. So, we get those promotions given by our Master.

We have given so many lives, we have sacrificed so many lives for all this world outside, to Kal and Maya. We have spent so many lives for them. You should try and spend one life for your Master and then see the difference. When this is being said, not only for the males, but it is also said for the females. Because this distinction of male and female is only here in these bodies. The soul is neither male nor female, so it applies to all the souls. They should have this life given to the feet of the Master.

We can be rest assured that we have never had this opportunity before. Because had we had this good fortune in any of our previous lives, of coming in the company of the Masters, then we would not be sitting here. We would be in Sach Khand by now.

So, we have this wonderful opportunity that has been given to us of this human life, and we have the company of the Masters. We should have mercy on our soul. We

should make the most of this opportunity and give this life in the love and affection of the Master.

We should remain resolved in our effort to do our devotion, and we should try to keep our mind pure. We should not engage in any kind of slandering or thinking ill about others, because that is one of the highest orders of sin, to think ill about others or to engage in slandering.

If your mind is pure, you will see there will be more effect of Naam, there will be more effect of meditation, and you will be able to see that difference. If the mind is impure, then that Holy Sound Current is very pure, and that will not settle in an impure place. So, we will have to make our mind pure to be able to absorb that or assimilate that.

Jhoota naatha jagat kaa,
Jhoota hai ghar baas.
Jhoota naatha jagat kaa,
Jhoota hai ghar baas.
Yeh tan jhoota dekh kar,
Sahajo bhayi udaas,
Sahajo bhayi udaas.

Sahjo Bai says, "This house of ours, this household and these relations, everything is false." When She says it is false, She means that whatever is not permanent is false. And whatever is permanent is true.

So, what is true? It is our soul which is true; the Holy Sound Current, which is perpetual, that is true; our Satguru, He is true; and God Almighty, He is true. So, these four are truth. Everything else, everything else is false. That is why They say, "This whole ocean of deception, this world, is false. Because it is not permanent. It is going to come to an end."

The only thing is that we are living in this, and we are identifying with it, and we are believing in its perpetuity. We believe that this will be always like this. But that is not right. It is going to come to an end.

Therefore, She says, "This is false, and you have to come out of this falsehood."

So here, that is how we have been entangled in this whole ocean of life and death because we identify ourselves with all these falsehoods, all these relations, all these possessions, everything which is untrue, and which is not permanent. We identify with that.

At the time of dissolution or at the time of death, we have to leave all these things behind, and they also go back in those 8.4 million lifeforms. We also go in those 8.4 million lifeforms. Like that, we are continuously flowing back and forth in that ocean of life and death. In this entire sea of deception or in this entire falsehood, what we have to do is get out of that deception and start focusing on our truth, start focusing on God Almighty, on our Satguru, on Naam, and ourselves. Because these are permanent.

So, at the time of dissolution, if we have kept our love and attraction or affection in these permanent immortal things, then we will also be able to get out of this deception and go into that immortality.

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There is a reference of Bhai Lalo. He was a devotee of Guru Nanak Sahib in Ahmedabad in Gujarat. He was a very good devotee. His soul would withdraw and go within.

Once it so happened that one yogi came to Guru Nanak Sahib, and he started having a lot of questions on spirituality. He felt, and he told Guru Nanak Sahib, "You are not preaching correctly and there are these differences." He went on and on, and he said, "If you do not clarify, then you stop your preaching and leave this place. But otherwise, you clarify all this."

Now, Guru Nanak Sahib felt, "There is no point arguing with this person." Instead, He told him, "Look, you can go to this carpenter. He is in Ahmedabad in Gujarat, and you go and meet him, and you will get your realization."

Then that yogi sannyasi asked Guru Nanak Sahib, "You are the main person of this preaching, so you should be answering all these questions. Don't ask me to go to your devotee. He is a carpenter, so there is no point going to him and asking my questions. You should answer them."

Bu then, Guru Nanak Sahib said, "Never mind that. You go and you will actually get all your answers there."

So, that sannyasi said, "Okay then, I have heard you now. I'll go to that carpenter also. I'll listen to him also. And I'll put both of you behind bars."

So, he went to Lal Ji, and when he met Lal Ji — or Lalo — Lal Ji was sitting there. He was breaking the bamboo, and he was making a kind of temporary support for a dead body. One has to pick up that dead body and keep it on the funeral pyre. These are made out of bamboo. They are just loosely tied bamboo. So, he was

tearing the bamboo, and he was preparing that while he was sitting there when this sannyasi came.

When that sannyasi came, he asked him, “You know where I've come from?”

Lalo Ji said, “I don't know.”

He said, “I have come from your Master. I have asked him questions he could not answer. Then he asked me to meet you. So, I'm going to ask you the questions. And if I don't get the answers, I'm going to lock both of you.”

When he said this, then Lalo Ji said, “Sit down. First, take a breath. Sit down. Have some water, tea, or something and relax. We will talk about it.”

He said, “No, no, nothing doing.” And then he started talking and rattling out whatever he wanted to speak. This went on for about twenty minutes. He was continuously talking, and Lalo Ji was continuing to make that preparation for picking up the dead body. He was making that out of that bamboo.

While he was doing that, this person kept on talking. Meanwhile, two people came running, and they told Lalo Ji, “We have bad news for you. Your son has passed away. He has met with an accident, and he was run over by a lorry and he's dead.”

Lalo Ji said, “Yes, never mind. I'm making this for him only.”

So, he took that, and he went there, and they put the body on that stretcher of bamboo, and they brought him back to the house. And they were doing the final rites on that body.

Meanwhile, this sannyasi was observing all of this also, and he told Lalo, “What kind of preaching are you doing? What kind of practice are you doing? Now, you already knew, before your son died, that he is going to die. You were making this stretcher for his body. So, what stopped you from going and saving his life? You should have gone and taken steps to save his life. What kind of teaching is this?”

Lalo said, “See, he is not my son. He is the son of God Almighty. God Almighty gave me his company. He sent him to me, and then He called him back after whatever period he had to stay here in this life. So, when God Almighty has sent him and God Almighty has called him back, who am I to stop it? Who am I to do all this and try to change anything? It is all the Will of God Almighty.”

That sannyasi kept talking about him, and he said, “What kind of preaching are all of you doing. This is not right.” He kept talking. Then he said, “Even your Master is like this. Even you are like this, and it doesn't make any sense.”

Then Lalo said, “See, whatever you say about me, it is okay. Don't talk like this about my Master. And in seven days’ time, you are going to be strung up on this tamarind tree which you see outside. In seven days, you will be strung up on that tree.”

Now, that sannyasi felt, “Whatever Lalo is saying is right because he knew of his son’s death also. He clearly knew of what was going to happen. And though he did not save his son, I'm not going to wait here to see. I will run away from this place.”

So, to save himself, he started running away from the place. He said, “I'll get myself as far from this place as possible.” And he kept running.

He ran for three days continuously, and on the third day, he felt tired, and he went to sleep below a tree.

When he went to sleep, he woke up in the morning and he realized, “Oh, I’ve been sleeping here. I should run further.” So, again he started running. The only thing is, he started running backwards, in the opposite direction.

After three days, he came back to that tamarind tree. Again, he was tired. So, he ran in the opposite direction and came and slept below that very tamarind tree that Lalo Ji had spoken about. Eight days, he was running, and finally he reached the same place. He was very tired, and he went to sleep.

Now, meanwhile, what had happened was, there was a theft in the palace. There were four thieves who had stolen a lot of things from there and they had stolen a lot of jewelry.

When they ran out, they sat below that tamarind tree to divide the loot amongst themselves. After they had divided everything, there was one beautiful necklace that was still there.

They felt, “It's not proper to break such a beautiful necklace. Instead, this poor man is sleeping here.” That yogi was sleeping there. And they felt, “This guy must be every day begging for food here and there. Let's just give him this necklace. At least he will be able to sustain himself with that.” So, they put that necklace on that yogi, and they dispersed from there.

When this theft took place in the palace, all the guards started searching for the robbers and they went to different places.

Now, this yogi was sleeping with that necklace which was there — which had been put around his neck. He was unaware, but the sun was shining on that necklace —

and it was a beautiful necklace, giving out a lot of light and glitter — and that immediately caught the attention of one of the guards. He noticed that this necklace was belonging to the king. Obviously, this person had stolen that necklace, and he had got tired and slept there. So, they caught hold of that yogi and took him to the king.

When they took him in front of the king, the king asked him about the rest of the loot and who were these other accomplices? Obviously, the yogi didn't know anything about all this, and he was not saying anything. After a lot of questioning, when the king did not get any answers, the king was very sure that he was one of the robbers because the necklace obviously belonged to the king.

He said, "Where did you find this person?"

They said, "We found him sleeping below that tamarind tree."

He said, "Since he's not answering anything, I want you to string him up on that very tree. You hang him." So, then they took him there for hanging.

The king's guards took that sannyasi — took that yogi — to the tamarind tree and they were preparing the noose. They were measuring his neck and preparing the noose and everything to hang him there.

Usually, as a practice, people always ask the dying man for his last wish. So, they asked him also, "What is your last wish, if you have any?"

He said, "No, I don't have any other wish. But there is one carpenter here, called Lal Ji. If you can please call him and ask him to meet me before I die." So, these people went and got Lal Ji there.

Now, when Lal Ji came, the sannyasi bowed down to him and he begged for forgiveness, he said, "Please forgive me, because I've said all kinds of things to you and your Master. And whatever you said has come true. Though I've not done any crime, I'm being punished for it and being hanged on this very tree as you had told. I just beg you to see if you can shower some mercy and get me relieved from this punishment."

Then Lal Ji said, "Okay, we'll pray to God Almighty, and maybe He will be able to forgive you."

So, he said that. And having said that, this process of hanging the sannyasi continued. When they were preparing, all the villagers were called, and everyone was there to witness that hanging.

Amongst all the villagers, those four robbers had also come. When they saw that, they thought, "Oh, indeed, this person is the same person we had put that necklace on, and it is our crime, but he is getting punished." So, internally, in all their minds, they had compassion for this person. They all felt, "It is not right that he is getting punished for our crime. So, I think, let us return all the wealth that we have stolen, and ask the king to relieve this person, and then we will have to pay for whatever punishment that he gives us."

So, the four robbers came forward, and they told the guards, "We have done the robbery. The yogi is not to be blamed for it because he was just lying down. Since we could not divide that necklace, we just gave it to him. We just put it on him also. He was sleeping at that time."

Then they were asked to bring back all that wealth which they had stolen, and they got all that wealth back. Each one had divided it equally amongst themselves. So, all of them brought it back.

Then the guards took everybody, and they left that yogi, and they took the four robbers to the king.

When the yogi got free, he ran to Lal Ji. He bowed down to Lal Ji, and said, "I want to leave everything that I'm currently doing, and I want initiation. I want initiation from your Master. You please forgive me for everything that I have said and done."

So, then Lal Ji took him to Guru Nanak Sahib, and He then got him initiated there.

Jab lag chaawal dhaan mein,
Tab lag upajai aay.
Jab lag chaawal dhaan mein,
Tab lag upajai aay.
Jag chilke koo taji nikas,
Mukti roop hoyi jaay,
Mukti roop hoyi jaay.

Sahjo Bai says, "Like rice, when it is covered with husk, it continues to grow. But once the husk is removed from the rice, then the rice is free and it doesn't grow further." In the same way, She says, "When the soul is covered with the veil of Maya, when that covering is there, this going back and forth in this ocean of life of death continues. But once that veil of Maya is removed, once that covering of Maya is removed, then the soul is free, and it is relieved from this ocean of life and death."

Sahajo swaarath sab lage,
Dhaara suth aur beer.

Sahajo swaarath sab lage,
Dhaara suth aur beer.
Jeevat jyote bail jyon,
Mue chadaave seer,
Mue chadaave seer.

Sahjo Bai says, "All the relations that we have, our spouse, our child, our brothers and sisters, all these relations that we have are built on a selfish interest. There is love and affection so long as that selfish interest continues. The moment that selfish interest comes to an end, that love and affection also withers out."

It is like the oxen we see in the farms. When they are young and they are healthy, they are used to plow the land, and they are made to do all kinds of farm work. And they are given food at that time.

But people don't care for the oxen. They just make them do all the work. And those same oxen, when they get gets old, they go through a lot of pain and suffering in that very farm in which it has worked so hard throughout its life. And the farm owners then want to give it away. They don't give it proper food also, and they want to give it to the butchers.

We see that even in this world, when we are working hard and we are earning our livelihood and we are providing for the family, there is a lot of love and respect in the family. But when we sit aside — we stop working — we are no longer earning money and we are just staying home, like that, that same love and affection and respect that we have seen earlier, that doesn't continue.

We cannot call this as love and affection because, first of all, if it is true love and affection, it should not wither — it should not stop with all these external things. Therefore, it is not real love and affection with all the members of family that we have.

Darad bataaye sake nahee,
Mue na chaale saath.
Darad bataaye sake nahee,
Mue na chaale saath.
Sahajo kyonkar aapane,
Sab naathe barbaad,
Sab naathe barbaad.

She says, "Where there are some major illnesses or ailments, who is there to take over those ailments or assume those illnesses? And likewise, when someone is

dying, who is going to come with you to accompany you after death?" All these are, therefore, temporary and they have to be left behind.

The only true relation that one can see is between the disciple and his Master, and between the soul and the Oversoul, or God Almighty. Because when the Master initiates that disciple, then He assumes the responsibility of taking that disciple back to God Almighty. He never leaves the hand of that disciple, and He's always there with him to take him back to God Almighty. Even if the disciple forgets about this and he goes different ways, the Master never leaves him.

Sahjo Bai says, "These relationships which we have outside are therefore temporary. They are not permanent, and we have to leave them behind. The only true relationship is with the Master, because He is there for us here also in this life. He is there after this to take us back to God Almighty. And in Sach Khand also, He's very much there with us. So, that relationship is perpetual.

Therefore, Sahjo Bai says, "You try to work on that perpetual relationship, and not on these temporary relations."

* * *

You may have heard of this story. At the time of Guru Nanak Sahib, there was an initiate, and though he was initiated, he did not follow any teachings of the Master. He did not ever do his Simran. And he ate all this nonvegetarian food, alcohol, and went about with all his other things. But he never remembered his Master. He had no love and affection for his Master.

Since he had not done any Simran any time in his life, that connection with the Master also did not continue. At the time of his death, the Master did not come, but the angels of death came to take him. For his sins, they took him to the Kumbhi Narak, or the hell. It is one of the biggest types of hells. And they placed him in that Kumbhi Narak.

So, that is one of the worst hells. It is filled with filth. That hell is filled with filth, and it is boiling. There is filth there, and the jiva is placed in that filth. When it tries to come up to breathe, it is again hit by sticks and by chappals and told to stay inside.

It happened that Narad Muni was passing by that hell, and when Narad Muni noticed this soul, it was constantly being pushed back and forth in this Kumbhi Narak. He recognized this soul, and Narad Muni felt, "It is said that the disciple of a Saint — or an initiate of a Saint — never goes in hell. So, how come this initiate of Guru Nanak Sahib is here and he's suffering in hell?"

That initiate was suffering because he did not remember his Simran, and he was constantly suffering and in pain in that Kumbhi Narak. But still, he could not remember his Simran. Had he remembered his Simran, he would've got freed from that place. But he had never ever done his Simran, so he didn't remember it at all, and he was suffering there.

Then inside, Narad Muni went to Guru Nanak Sahib, and he told Him within, "One of your initiates is in hell."

So, Guru Nanak Sahib introspected, and saw that, yes indeed, it was His initiate who was there in hell. And because he had never remembered or never done Simran, that connection had not continued. That initiate also was not remembering Simran. So, immediately, Guru Nanak Sahib went to hell from inside.

When Guru Nanak Sahib breached the door of hell, the Lord of Judgment came there, and he told Guru Nanak Sahib, "This is not a place for Your visit."

Guru Nanak Sahib said, "I just want to see it."

But he said, "No, it is not really a place for You to go."

Guru Nanak Sahib said, "Then why is it that my initiate has been kept inside?"

Then, the Lord of Judgment also introspected and saw that indeed, they had wrongly brought that initiate in hell. One of his angels of death had made a mistake in recognizing that soul, and he had brought him.

So, he said, "Please forgive us. We will immediately release that soul, and You can then take him."

He said, "No. Where my initiate is, I'm going to go there, and I will see and release him myself."

Then Guru Nanak Sahib went inside, in Kumbhi Narak, and he saw that all of these souls were suffering inside. He placed His toe in that hell. And when He placed that toe in that hell, everything cooled down in that hell. That initiate also started remembering the Simran. He started chanting the Simran loudly. Listening to him, the other souls also started chanting the Simran loudly. And, that way, that whole hell, all the souls, got freed from that hell.

After that, all the souls of the hell got free, and they went into those 8.4 million lifeforms.

After that incident, all the angels of death have been warned not to bring any initiate who has been initiated and who has been given Naam.

There are many initiates, even now, who don't do anything for two to three years. They don't do any Simran. They don't do any meditation, and they again come to tell me to remind them of the Simran, because they have forgotten Simran. They have forgotten the Words. So, they come after two, three years. Now, you tell me where they are going to go?

So, they are increasing their burden of karmas. They're not doing their Simran. And that way then, they are also going to suffer a similar fate.

Darad bataaye sake nahee,
Mue na chaale saath.
Darad bataaye sake nahee,
Mue na chaale saath.
Sahajo kyonkar aapane,
Sab naathe barbaad,
Sab naathe barbaad.

Radhaswami.

37

Meditation Talk

13 Aug 2024 — Morning

By Doing Meditations, We Will Be Able To Keep Ourself Free From This Sickness Of Ego — And We Will Be Able To Develop That Humility

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This is an incident of one time, the King Pipa and the King Bharthari, both used to do their common practices of pranayamas. And they had gone to the Himalayas, and they were returning from there.

They were both from Rajasthan and both were kings. After having left everything behind, they had taken to austerities — they had gone in the Himalayas, and they were returning from there.

On their return, on the way, they stopped at one washerman's house. They were both trying to hide their identities, and they were wearing saffron clothes, and they were keeping a very low profile. But where there is jaggery, there will always be flies.

Somehow, word got out and, at first, a few people came — two people, three people, five people — that way, the number of people who would come and visit them, that increased. Then, gradually, it became a large crowd which would come and attend to their discourses and listen to them.

Word got to the local king there also. And he felt, "These are two great kings, and they have left behind their kingdoms and taken to these austerities. So, they must have achieved something within, and I must go and meet them."

He decided a date on which he would visit, and he sent his chair for sitting there and attending and listening to them. And along with him then came his ministers, his security personnel, family members. And when the king, with his entire entourage, the others also jumped into the bandwagon — all the people, and it became a huge procession which went towards these two.

When there was so much noise and this procession was coming near, Bharthari and Pipa were wondering, "What is this noise about?" And they asked their host. And he said, "It is the king who is coming here to visit both of you."

The two of them thought that they had sacrificed everything, and they had left their egos behind as kings and they had taken to these austerities.

Now, again, they were somehow being dragged back in the same thing. And they felt that it would be detrimental to their ego. If a king comes and visits, then again, they would get back into that same thinking mode. So, they felt, "We have to make these flies go away."

Both of them worked out a plan. When the king came and sat and, with him, all the ministers, and all the other people, and the citizens, they all assembled there outside their hut. The two of them made a plan, and they came out — both of them came out with two bags hung around their shoulders.

Then one of them told the other, "I am going to go north today. You go south."

The other said, "No, no, no. You go south. I will go north, because yesterday, you got puri and got all the bhaji and sweets and you ate everything alone. You didn't share with me. So, I will go there today."

Then, the other said, "No, no, no. But the other day, you had gone there, and you had been given all the sweets, and you didn't share anything with me." So, they both started arguing with each other. Then they both exchanged a couple of blows to each other, and they got into a fight and argument.

Now, the king was amazed who was seeing all and witnessing all of this drama. He was shocked to see that two such great people were fighting for very small things like chapattis and sweets and kheer and everything. He said, "These are hardly mahatmas because they are fighting on such small matters. Let us get up and leave. Let's not waste our time with them."

So, the king left, and along with him, all the ministers, and then all the other people, everybody, left that area. And again, it became quiet and there was nobody around.

Then, the two of them smiled to each other and said, "Okay, now the flies have all flown off."

The real Mahatmas always refrain from anything that boosts Their ego and makes Them go away from Their devotion. And this is a sickness that They keep themselves very carefully away from.

When we do our meditation, slowly but surely, we build humility within us, and we build more and more love and affection for the Master. When we do more and more of that devotion, we come to a point where, at one stage, we have developed that humility – the true humility within us — where we really believe that we are the lowest of the low. And we have all love and affection and faith in our Master.

Our ego is the biggest detriment on our Path. It is the biggest reason for destruction. And that is why all the munis and the yogis have gone into the jungles; they have chosen to eat all the leaves and the berries and roots in the jungles, just to avoid building up their ego.

We should also try to keep ourselves free from this sickness. And by doing meditations, we will be able to do that. And we will be able to develop that humility and love for our Master.

We have to take a leaf from the Saints. We have to understand how They are humble. And though They are such truly Attained Ones, and They have drunk the sea, but yet, not a drop is shown outside. So, that is the way we have to also follow Their footsteps and learn from Them and develop that humility.

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The time is good and the atmosphere is quiet. Let us make the most of it. Let us close our eyes and get connected to Simran and Dhyan.

38

Meditation Talk

13 Aug 2024 — Afternoon

If We Make A Habit Of Doing That Simran All The Time When We Are Awake, Then That Will Greatly Help Us

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It is said that Guru Amar Dev Ji got his Master at the age of seventy. When he went to Guru Angad Dev Ji, his Master, he cried in front of Him, and he asked Him why this did not occur to him earlier in life? Why did it take him to be seventy before he came to his Master?

Guru Angad Dev Ji told him, "It is preordained. This is your time. You had to come at this age only."

Each one may listen to Satsangs, may be in the company also, but he will not take to the Path until that time which he is created for, that time comes.

He told him, "It is okay. You do your meditation for whatever remainder of life you have, and don't worry about it."

So, Guru Amar Dev Ji continued to stay with his Master, and he did a lot of seva and a lot of meditation.

He was also related to Guru Angad Dev Ji, in a way, because Guru Angad Dev Ji's daughter was married to his brother's son. But he did not bother about all the relationships and everything. He looked at Guru Angad Dev Ji as a True Master — as God Almighty — and he did a lot of seva. He used to, at that age also, carry water from the river to the ashram, and he would carry two cans of sixteen liters each tied to a pole. He would carry that water and regularly do that seva.

He would keep doing this seva the whole day. And in the night, when he would feel a little tired, he would go to sleep. And again, from 3:00 AM, he would start doing the seva.

He used to do this seva day and night and, early-morning, he would start this seva at 3:00 AM. And because he used to constantly do this seva and do his Simran, there was a lot of progress that he had made within also.

Once, while he was doing this seva on his way to the river, there was a house of a weaver. To dry the woven cloth, which was dyed, that weaver used to put an iron rod to tie the rope for the drying.

So once, his foot got stuck in that iron rod that was put in the ground, and he fell down. And the cans were tin, so they made a lot of noise.

Now, when they made a lot of noise, that weaver and his wife were sleeping inside. So, the weaver asked his wife, "Who could it be at this time of the day, and who is making so much noise outside?"

His wife said, "There can only be that madman, Amar, who can do this. Just for a small piece of roti, he is sitting at this ashram and doing this work."

When she said this, Amar Dev Ji, who was outside, had fallen and hurt his foot. He felt quite bad that someone had called him a madman like that. So, in his anger, he said, "I am not mad. You are mad." And then he got up and he went away from there.

Now, having said that, the weaver's wife became mad immediately and she started throwing all the utensils here and there. She started taking off her clothes and throwing them. So, she had gone completely mad. And that weaver, then in the morning, took her to Guru Angad Dev Ji, and he told Guru Angad Dev Ji, "Your disciple has cursed her. And she has become mad all of a sudden."

Guru Angad Dev Ji said, "It is not possible that Amar Dev would say something like this."

But the weaver said, "No, I heard it with my own ears, and he said this and, immediately, it had an effect, and she became mad."

Then Angad Dev Ji said, "Okay. You call Amar Dev Ji. Call Amar Dev. Ask him to come here."

So, news reached Amar Dev Ji that, "Master is calling you."

Amar Dev Ji got ecstatic because the Master never called him at that time of the day. That day, he had been called. So, he came running to his Master.

When Amar Dev came in front of Guru Angad Dev Ji, Guru Angad Dev Ji questioned him and asked him as to why he had cursed this lady?

Amar Dev said, “I did not curse anyone.”

But the weaver said, “No. I heard him curse.”

Then, Amar Dev Ji related everything. He said, "I was going in the morning doing seva when my foot got stuck in that rod that he had put in the ground. When I fell down, it made noise, and he woke up. He said, ‘Who is this person who is making noise in the night?’ And his wife said, ‘It is that insane Amar who is sitting in that ashram for a piece of roti. And he's doing this work and disturbing everybody.’ So, when they said this, I just said it very simply. I did not mean to curse her. I just simply said that I'm not insane. You are insane, because you don't even have a Master. That is why I said she is insane. I didn't mean that as a curse.”

Then, Guru Angad Dev Ji thought, and felt, “Indeed, Amar Dev, whatever he is saying is actually coming true.” He told Amar Dev, “Okay, now you tell her that she is going to be fine.”

Then, Angad Dev Ji, with folded hands, said, “With the Grace of my Master, you will become fine.” Then she immediately became fine.

After that, seva continued.

Amar Dev Ji was a great Mahatma. He was a great Saint. For twelve years, he did the seva like this. He had come to the ashram when he was seventy, he did the seva till he was eighty-two. After Guru Angad Dev Ji, He succeeded in the preaching of Sant Mat. He lived till He was a hundred and eight, and He used to preach till then. So, nearly thirty years, He preached.

* * *

If we do our Simran, while we are walking, eating, going about all our routine things, then even if we are not sitting for meditation, that power of Simran is working within us. Because the Simran given by the Master is very potent, and it is of a very high order. If we make a habit of doing that Simran all the time when we are awake, then that will greatly help us.

If we develop a habit of doing Simran throughout the day in whatever we are doing, then that will greatly help us in this life also. And even after death, it will help us. But the mind doesn't allow that to happen. And the mind keeps us engaged in doing

all kinds of things for this world. That's why we don't do our Simran as much. So, we should make a habit of doing our Simran regularly.

Guru Nanak Sahib, also in His Bani, has said, "It is filth that we are all pursuing. The king is filthy, and all the people are filthy, and everything here that we see is filthy, because nothing is permanent. It is all going to come to an end. It is all temporary."

So, only focus on the good which is permanent.

* * *

The time is good and the atmosphere is quiet. So, let's make the most of it. Let's close our eyes and do our Simran.

39

SATSANG

13 Aug 2024 — Afternoon

We Should Also Make Our Efforts To Do Our Meditation And Get Some Relief For Our Master, Because He Is Carrying All The Burden

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The paathi sings the Bani of Sant Kabir Sahib from the book: Santo ki Bani...

Aadi naam paaras ahe, man hai maila loh,
Aadi naam paaras ahe, man hai maila loh.
Parsat hee kanchan bhayaa, choota bandhan moh.

This is the Bani of Param Sant Satguru Kabir Sahib. Kabir Sahib, in this Bani, talks about the greatness of Adi Naam. Adi Naam, He says, is like the philosopher's stone. He explains what Adi Naam is.

Adi Naam is the Holy Sound Current, which was there before all this creation came into play. And it will continue to be there, even after all the creation is dissolved.

Adi Naam is the Holy Sound Current that emanates from God Almighty, and that Holy Sound Current has created this world. All this creation has been made by that Holy Sound Current. The sky has been made by that Holy Sound Current. And it is that same Sound Current which is resonating at the Eye Center.

That Holy Sound Current was there before this creation, and it has brought about this entire creation. After the period is over, at the time of the Great Dissolution, this entire creation will also come to an end — and it will all assimilate back into God Almighty. And that Holy Sound Current will continue to be there, even after that Grand Dissolution.

When the attention of a soul focuses at the Eye Center and we leave these nine doors and come to the Tenth Door, there, after manifesting the Radiant Form of the Master, with His Grace, He manifests the Holy Sound Current. Even for a second, when the soul connects to that Holy Sound Current, the burden of karmas which is

there for millions of lives — millions and millions of lives before — all that is instantaneously cleaned out and the mind becomes pure.

That filth of karmas which has been cast on the mind for millions and millions of years, that burden of karmas, which it carries, the moment it gets in connection with the Holy Sound Current, in a second, all that is cleaned out and the mind becomes pure, like glass.

So, Kabir Sahib also says, "That Holy Sound Current is like the philosopher's stone, and when this rusty mind gets in connection with that, that also cleanses that mind and makes it, transforms it into gold by redeeming all of the millions of karmas which have been laden on that mind. All those are removed, and the mind becomes like gold."

Aadi naam nij saar hai, bujhi lehu so hans,
Aadi naam nij saar hai, bujhi lehu so hans.
Jin jaaniyo nij naam ko, amar bhayo so bans.

Kabir Sahib says, "That Holy Sound Current is the essence of all the other chanting, all the other mantras, or everything else. The Holy Sound Current is the core essence of everything else."

Whenever a devotee does Simran and he sits for meditation at a place, because he is meditating upon that Holy Sound Current and he's sitting and doing his Simran, such is the effect that, if there is any evil spirit or any other evil effect, all of those will vanish from that place.

So, any kind of ritualistic mantras or tantras that are cast, any spells that are cast upon any person, if one does the Simran, that Holy Sound Current is so powerful because it is the essence of everything. All of the mantras, all of the spells, everything arises from there. So, with that, all of these are destroyed completely. Nothing works against that Holy Sound Current.

If a devotee does meditation one hour every day and he does his Simran regularly, there is no question of any spell being cast on him, or any mantra or tantra working on him. Because all these are from gods and goddesses, which are all created by that Holy Sound Current. So, nothing works against that devotee if he's doing that contemplation of that Sound Current, or he's doing the Simran.

But what happens is, we do not have that faith — especially in northern parts of India. People don't have this faith, and they believe that if someone falls sick, or something like that happens, then it is because some ghost has overcome that soul, or because someone has cast a spell, or something like that. This is because they

have not heard of the greatness of Naam, and they have not come in that company of the Masters. And that is why they believe in all these blind worships and all these blind beliefs.

Aadi naam nij mool hai, aur mantr sab daar,
Aadi naam nij mool hai, aur mantr sab daar.
Kah kabeer nij naam bin, budi muaa sansaar.

Kabir Sahib says, "Adi Naam is like the main root of the tree. All the other branches are the various mantras and tantras, that have been developed." So, all of those have risen from the main root, which is Adi Naam. He says further, "The world, all the people, are not aware of this Adi Naam. They are not aware of this Holy Sound Current. And that is why they are following all these other things. That is why they are going, again and again, in this ocean of life and death.

As long as we do not go in the company of a True Master, we do not come to know of the importance of this Holy Sound Current, and we remain unaware of it.

Koti naam sansaar mein, thaa the mukti na hoy,
Koti naam sansaar mein, thaa the mukti na hoy.
Aadi naam jo gupt jap, bujai biralaa koy.

Kabir Sahib says, "There are several millions of mantras, and by chanting these mantras, or doing your practices based on these mantras, you will not get salvation." None of these mantras can give you salvation. However, they can fulfill some of your desires.

If someone is doing a penance based on some mantra and he has some desire to be fulfilled, then that may be fulfilled. If someone wants to go to Vaikuntha or Kailash, which are places in the heavens, then that may be fulfilled after death.

These are the things that one can get by doing these mantras — by repeating these mantras. However, you cannot get salvation from the realm of Kal. Only that can be done when you go in the company of a Master. And when He explains the importance of this Holy Sound Current, and then you practice upon it, only then you will be able to get salvation and get out of the realm of Kal.

These mantras, all of these are for various kinds of deities, various gods and goddesses. Now, gods and goddesses themselves are not aware of Kal, because there is so much of creation which is beyond these three worlds. There is a huge amount of creation. And Niranjan, that is Kal himself, has kept himself hidden from all of this creation. So, Brahma, Vishnu, Mahesh, they themselves are unaware of Kal.

Now, it so happened once that Brahma, Vishnu, Mahesh, the three of them, felt egoistic, and they felt that they should stop their work. Their work given by their mother, Maya, was that Brahma will do the creation, Vishnu will do the nourishment, and Shiva will do the killing. He will bring the life to an end so that there is, again, rebirth given by Brahma.

Shiva, therefore, is also, in a way, Kal. And there is a jap — or there is a mantra — of Kal also, based on Shiva, because he is in charge of the breaths, and he can bring the breaths to an end and life to an end. So, in a way, he is also represented as Kal.

So, the three of them discussed and they felt, "We will strike duty. We will not do any more work. We want to stop. Let us see what happens."

Their mother immediately came. Maya came to ask them that they should not do like this, and they should immediately get back to what they were doing. But they refused.

Then Maya went to Niranjan, their father, and Niranjan is always in meditation. He always is in the contemplation of God Almighty. Though we treat him as a negative power, but perennially, he is in the thought of God Almighty and he is in the penance of God Almighty.

So, when Maya went to Niranjan, she told him, "Brahma, Vishnu, Mahesh, are not working. They have stopped for some reason."

Niranjan said, "Okay."

She told him, "I tried to convince them a lot, but they are not listening."

Niranjan said, "Okay, I will see what to do."

So, he took the form of a very unique animal. He started walking where all the three of them were sitting. He was walking past them, and he made a very unique creation. He created an animal, where it was walking and it had a head in the backside and it had a tail in the front, and it was walking in the opposite direction —it was led by the tail and the head was behind. And on it, there were four very large sacks, and there were a lot of things inside. Niranjan himself took the form of a very ordinary person, and he was walking that animal.

When that animal came past these three, Brahma immediately got curious, because he felt, " I have not made any creation, any lifeform, like this. So, how is it that this animal is even alive?" And Vishnu also felt, "Even I have not nourished any animal

like this." Both of them were very curious. And the three of them then came to this Niranjan, who was in a very ordinary state as an ordinary person.

They asked him, "What is this animal? We've never seen this. And who are you, and where are you taking this animal?"

Niranjan replied, "You know, I'm taking this because I've heard that Brahma, Vishnu, Mahesh, have stopped working. I'm just working on some replacement."

They said, "How can you make a replacement? I mean, we are unique. We are the Creator and the Destroyer and the Nourisher."

He said, "Okay, I'll just show you."

So, he took out one egg from one of those sacks, and those sacks were filled with lots and lots of eggs. He took out one egg and broke that egg, and inside, he showed them, "See how many Brahmas, Vishnus, and Maheshes are there."

When they peeped inside that egg, they saw there were millions of Brahmas, millions of Vishnus, and millions of Shivas. So, immediately they were humbled, and they said, "No, this way we'll lose our jobs. Let's get back to our work immediately."

So, all the gods, goddesses, and even Brahma, Vishnu, Mahesh, are not aware of Kal Niranjan, who has made this creation. And hence, their mantras will definitely not be able to get you salvation, though they may get you some level of fulfillment of your desires.

Raam naam sab koyi kahe, naam na chenhai koy,
Raam naam sab koyi kahe, naam na chenhai koy.
Naam cheenhi satguru mile, naam kahaavai soy.

Kabir Sahib is now clarifying. Kabir Sahib came into this world about six hundred years back. When He came, there was a lot of idol worship and there was no knowledge or concept of this Holy Sound Current and Naam. Naam was understood to be the 'Naam of Ram', which is relevant in most of north India, even today.

Rama was the king of Ayodhya. Kabir Sahib is clarifying, "This is not to be misunderstood with that name of 'Ram'. Naam is different from the name 'Ram'.

Even Tulsi Sahib has said, "Rama himself is unaware of Naam." Because Rama was born as an avatar. He was still unaware of the Holy Sound Current. And Tulsi Sahib says, "Rama only got salvation to Ahalya who, by his touch, got converted from a

statue and became a human again. But it is really not his powers that converted her, it was the curse that was given by the rishi, that she would be converted to stone — and that she would get relieved from that curse when Rama, after several thousand years, would come and touch his feet on this stone.

So, it is really that rishi who had given the curse and then had further relieved her from that curse by this means. It was because of him that she was relieved. But people say that Ahalya got salvation from 'Naam', because he touched his feet to that statute and she got converted.

But Tulsi Sahib says, "That is still one salvation. But Naam has given salvation to so many millions of souls before Rama was born, and it will continue to give salvation to millions of souls after Rama also.

Therefore, Kabir Sahib explains, "We should not misunderstand this Naam to be the name of 'Ram'. Because that 'Ram' is different. And this Naam is different. This Naam we are talking about is the Holy Sound Current."

Kabir Sahib came, and He explained a lot on this. But then people are prone to such beliefs that, they again, put themselves in the same beliefs. They again create these misunderstandings. And they propagate wrong teachings on that basis.

Jo jan hoyihe jauharee,
Ratan lehi bilgaay.
Jo jan hoyihe jauharee,
Ratan lehi bilgaay.
Soham soham jap muaa,
Mithyaa janam gavaay,
Mithyaa janam gavaay.

Kabir Sahib says, "Like if we mix some shining jewels or stones with diamonds, and we mix all of them, a jeweler will be able to easily determine which is a diamond and which is not."

Kabir Sahib says, "People do this meditation on 'Sohang'." Sohang japa is of Shiva. It is based on the breaths, and people do the chanting of the 'Sohang Hansa' japa. And they spend their whole life doing that and they don't get their salvation by doing this. They believe that they are getting salvation by doing this.

But when a pure soul with past impressions goes to the Masters — goes in the company of the Masters — then each sentence that the Masters speak and explain on this Holy Sound Current, that is understood, and it strikes them like a bullet. And they are able to assimilate the understanding of this Holy Sound Current. Then

they understand the true value of this Holy Sound Current and start working towards doing their devotion to manifest that Holy Sound Current.

So, these are like the jewelers who can understand and decipher those diamonds. They have people who have past impressions, and when they come to the Masters, they immediately understand that importance of that Holy Sound Current.

Naam ratan dhan mujj mein,
Khaan khulee ghat maahi.
Naam ratan dhan mujj mein,
Khaan khulee ghat maahi.
Set met hee det hau,
Gaahak koyi naahi,
Gaahak koyi naahi.

Guru Nanak Sahib came into this world about thirty, thirty-five years after Kabir Sahib. Both of them did Their preachings around the same time, more or less, during the same time. And it also happened that Guru Nanak Sahib went to Kashi, went to Varanasi, and He and Kabir Sahib stayed together for almost seven days. Both of Them were fully attained Saints, and They spent time with each other for nearly seven days.

After that, Kabir Sahib went in the southern direction and in the peninsula of India — across the length and breadth of India — to give the message of Sant Mat. Guru Nanak Sahib went upwards — that is, Peshawar, to the north, which are parts of Pakistan now, and up to the Arab countries and across all of those places.

So, both of Them roamed the length and breadth across to give the Teachings of Sant Mat. That is the time Kabir Sahib wrote this Bani, "I have roamed the length and breadth of this country, and I have walked with the full treasure of the diamond of Naam. I have these diamonds of Naam, or this treasure or gems of Naam, which I want to give freely. I want to give out free to people, but there are just no takers for it, and I have all this treasure which I'm carrying for everybody."

So, He went across India, from the northern parts of India, where He came from, down to the western states of Maharashtra, and further down to the middle and eastern states. He went across India, and through the length and the breadth of the country, He talked about Sant Mat.

Guru Nanak Sahib went across the northern parts, which were Pakistan, Afghanistan, U.A.E, Dubai, Iran, Iraq, and He spoke about the Sant Mat everywhere. But very very few followers understood and followed these great Masters.

Sabhee rasaayan ham karee,
Naahi naam sam koy.
Sabhee rasaayan ham karee,
Naahi naam sam koy.
Ranchak ghat mein sanchare,
Sab tan kanchan hoy,
Sab tan kanchan hoy.

Kabir Sahib says, "I have tried all the sciences. I have tried the different sciences. But there is nothing like this science of Naam."

There were so many types of sciences and chemistries, and He said that He has tried these. We have the implications of chemistry in our agriculture and in various other metallurgy. Also, to create gold out of copper — that also was a science. People used to, in the past, convert copper into gold by a certain process.

"All these sciences and metallurgies," Kabir Sahib says, "I know."

He says, "All of those sciences and chemistries fall short of that chemistry of the Holy Sound Current. Because I have seen that, when one gets simply connected with the Holy Sound Current, it dissolves all the previous millions of lives — the karmas of millions of lives — all that is immediately dissolved by that Holy Sound Current."

Jabahi naam hirde dharaa,
Bhayaa paap kaa naas.
Jabahi naam hirde dharaa,
Bhayaa paap kaa naas.
Maano chinagee aag kee,
Pari puraani gaas,
Pari puraani gaas.

He says, "That Holy Sound Current, when it ignites within us, when it is manifested within us, then it brings about a complete transformation within us. And it gets rid of the burden of the karmas of millions of lives."

It is like if we have huge bundles of hay stored in a warehouse or elsewhere. One small fire, one small matchstick, can burn that entire stock of hay.

Koi na jam se baachiyaa,
Naam binaa dhari khaay.
Koi na jam se baachiyaa,
Naam binaa dhari khaay.

Je jan birahee naam ke,
Thaa ko dekhi daraay,
Thaa ko dekhi daraay.

For someone who has manifested the Holy Sound Current, he has no worries of the Lord of Death, because none of them will come for him.

Even for initiates, when a person gets initiated, his entire account of karmas, which is with the Lord of Judgment, that gets transferred to the Master. The Master has the account of all the previous karmas of that soul.

So, at the time of death, if the Lord of Judgment doesn't have an account of the soul, where is the question of sending an angel of death, or the Lord of Death? None of them come when that soul has to leave the body. The Master has to come Himself to pick up that soul.

For a meditator, he has not to worry about Kal or Maha Kal, because even Kal and Maha Kal get scared of that devotee.

Therefore, we should also make our efforts to do our meditation and get some relief for our Master, because He is carrying all the burden. We should also understand that responsibility, and we should also try to do our meditations so that we can relieve Him of some of that burden. So, you should do your meditations regularly so that you can reduce that burden of karmas that you have built.

At the time of death, what happens is you already have your fate deeds which are built up, and those have to be redeemed before dying. Also, we have built up so many deeds while we have gone about this life span. We have those Kriyaman deeds that are also built up. And if we have not meditated and not got ourselves rid of those Kriyaman deeds, then that whole burden of karmas — of Kriyaman and the Pralabdh — both of them have to be redeemed at the time of death. These generally then come in the form of some major illness, or some major calamity that overcomes that jiva.

Now, when that jiva suffers, that devotee suffers, his Master is also suffering with him. So, therefore, we should do our meditation so that we can reduce that burden which we are putting and casting upon our Master.

Punji meri naam hai,
Jaa te sadaa nihaal.
Punji meri naam hai,
Jaa te sadaa nihaal.
Kabir garaje purush bal,

Choree kare na kaal,
Choree kare na kaal.

He says, "If you do your devotion and you build your wealth of Naam — you manifest that Naam and you build the wealth — it is that Naam which makes you free from desire. It is that Naam which makes you free from attachment." And that is the wealth that you build with your meditations. Then that wealth will not be stolen by anybody. No thief can steal it from you. No near and dear one can steal it from you. It will remain with you, now and after death also.

Kabir hamare naam bal,
Saath deep naukhand.
Kabir hamare naam bal,
Saath deep naukhand.
Jam darpai sab bhay karai,
Gaaji rahaa brahmaand,
Gaaji rahaa brahmaand.

Kabir Sahib says, "That Holy Sound Current is keeping all of these seven continents and all of these oceans, and all the living creation within it. And continuing with all of this creation, it is entirely supported by this Holy Sound Current."

So, that Holy Sound Current is manifested with the Masters. And the devotees who are doing the meditation and have manifested that Holy Sound Current, Kal and Maha Kal are also afraid of these devotees and the Saints Who have manifested this Holy Sound Current.

Ghyaan deep parkaas karee,
Beethar bhavan jarai.
Ghyaan deep parkaas karee,
Beethar bhavan jarai.
Tahaa simir satnaam ko,
Shabad samaadi lagai,
Shabad samaadi lagai.

Kabir Sahib says, "That Holy Sound Current, which is resonating at the Eye Center, if you focus on that, you do your practices on that at the Eye Center, with that, you will be able to withdraw and come to that Eye Center and manifest that Holy Sound Current. When that is manifested, the darkness of ignorance that is there within us, that will be dispelled, and we will have the Light of Knowledge within us. At that point, we will get samadhi and we will get salvation."

When the devotees don't do their meditations, they don't pay importance to what the Master is saying, and they don't do their Bhajan Simran and their meditations and they forget about this, and instead, they get back to their ways of eating nonvegetarian food, or drinking alcohol, or consuming drugs or other things, and they forget about this Path, then the Master also does not come at the time of death to fetch that soul. But the account of that soul is still with the Master. Therefore, the Master requests the Lord of Judgment to come and take that soul and protect the soul.

The Master directs the Lord of Judgment to take the soul of that devotee, and to place that soul into a particular family, a satsangi family, where he will come back to this Path.

So, the Lord of Judgment appears at the time of death, and he doesn't allow the angels of death, or the God of Death to come. He himself takes the soul, protects the soul, and puts it in the family where the Master has directed him. After he has done that, the Lord of Judgment comes back to the Master, and he tells Him that he has done so.

So, that jiva is then born in a satsangi family. And in that next life, he has to redeem the deeds that he has done in his previous life also, and he does his practices in that next life.

But, because he has moved from that earlier body and into the next body, that connection with the Master, which was there in his earlier body, that does not continue. In the new reincarnation of his, he has to go to a new Master of that time, and that new Master helps him. And since he already has that seed of initiation, that seed of Naam within him, he is helped by the new Master. He is brought into the fold by the new Master.

There are always Masters in this world. This world is never deprived of Masters. They are always there in this world. The Master of that time then takes that soul and helps it do the meditation and devotion and gets it salvation.

Where that devotee has done a lot of bad karmas, he has built a huge debt of karmas, then the Master gives him birth in some poor family. It could be a poor satsangi family mostly, and there he has to struggle in his life. Because that is how he is going to redeem that huge burden of karmas that he has built in his previous life.

So, he has to go that suffering, that ordeal. And in that difficulty, then he has to do his devotion.

The Masters make sure that he clears his burden of karmas that way. But They never let that soul go into hell to redeem the karmas. They still bring him back in this world as a human.

So, where there is a devotee who has love for his Master, he may not be doing his meditations, but he is also not building up a huge burden of karmas. He is living within the Teachings of the Master. He loves his Master, but he's not doing his Bhajan Simran. Then at the time of death also, the Master comes to take that soul.

Ghyaan deep parkaas karee,
Beethar bhavan jarai.
Ghyaan deep parkaas karee,
Beethar bhavan jarai.
Tahaa simir satnaam ko,
Shabad samaadi lagai,
Shabad samaadi lagai.

Radhaswami.

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Meditation Talk

14 Aug 2024 — Morning

If We Do Our Meditation And Listen To Satsang Every Day, Then The Mind Cannot Delude Us — It Cannot Fool Us

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The Saints have expressed Their love and affection for Their Masters through Banis. By reading Their Banis and singing Their Banis, we come to know the consistent love and affection that They had for the Master — for every second that They would think and contemplate on the Master. All that is in the Banis.

I have seen Somanath Baba Ji, wherever He had a reference of Sawan Singh Ji Maharaj in His talk, He would never call Him by His name. He would always refer to Him as 'Hazoor Maharaj'. And immediately, teardrops would start rolling from His eyes.

We also sing the bhajans of Sant Ji. And in every bhajan, we see how much love and affection He had for His Master.

Why does this happen — why is there so much love that They have for Their Masters? It is only when you listen to the Teachings of the Master, and you do your meditation and go within and you manifest your Master.

This love and affection develops when we go within and manifest the Radiant Form of the Master. There we see with our own eyes how much He is helping us, how much He is protecting us, and we see how much love He has for us. And we develop that true love and affection when we have manifested that Radiant Form within.

Kabir Sahib also has written in His Bani, “If I make paper from all the continents, and I make ink from all the seas and all the oceans, and I make pens from all the trees and all the forests, and I start writing about the greatness of my Master, even then, I will not be able to write enough with all of this.”

That great Master, after we manifest that Master, He manifests that Holy Light and Holy Sound Current within. And then He helps the soul at each step to go back to God Almighty — go back to Sach Khand — which is the True Home of the soul.

What greater Grace can They shower upon that soul? Such is the greatness of the Master.

We don't sit for our meditation, for those two and a half, three hours. And we don't listen regularly to the Satsangs. That is why we are unable to go within and come to the Tenth Door and see for ourselves the greatness of the Master. That is why we do not develop that kind of love and affection, and we do not understand the Master so much.

But with more and more effort that we put in for our meditations, the mind also becomes more and more powerful. And that also tries to dissuade us from doing our meditations. So, mind becomes equally strong and opposes us.

But the gurumukhs, they have not been discouraged by that powerful mind, and they have continued to be on this Path and do their meditations and follow the Teachings of their Master. They have remained steadfast on the Path. And that is how they have gone within and manifested the Master.

But the householders, or the people who are entangled in this world, they don't find time for doing those consistent practices. They don't do their practice, and they don't listen to the Satsangs enough. And it so happens that they don't even get time to come and attend any of the Satsangs. So, that is how far the mind takes them and puts them in all kinds of thoughts, and it deludes these people.

Sant Ji used to always say, "You leave a hundred things and sit for Satsang, and you leave a thousand things that you are doing and sit for meditation."

But instead, we often leave our meditations, leave our Satsangs, to do all the worldly things. He used to always say, "You give this priority over all the other worldly things."

When we do this every day, we do our meditation and listen to Satsang every day, then the mind cannot delude us. It cannot fool us. And that way, we develop more and more love and affection very steadily for the Master, day by day. And the Master is sitting within, and He will definitely shower His Grace upon us.

The physical body of, or physical presence of the Master, may be there tomorrow, or may not be there tomorrow. Even if an initiate is given initiation on one day and the Master passes away and leaves His physical body the next day, even then, he

continues to have the full protection of the Master. Because the Master is not tied to the body. This body is just an earthen vessel, and it has to be left behind. So, the Saints also leave these bodies behind. And They are, however, immortal. And in the subtle form, in the astral form and the causal form, They are within us. And They are always protecting us.

At the time of initiation, the Master sits within in the form of the Holy Sound Current and He is always there. Your Master is always there at each and every second of your life — He is there within you. And He is always protecting you and taking care of you.

It also may happen that if some devotee is going to face an accident, then He comes and protects in an instant — in a second — He will come and protect you. If there is, however, life that is left to be lived by that devotee, He will definitely come and protect.

The Master is always with us. Even if the Master is not there in the physical form with us, He is always there in the form of that Holy Sound Current. So, we should remember the Satguru at all times. And we should have the same love and affection towards the Satguru that we have for the Master at the time of initiation.

Sant Ji used to always say this, and He's said it many times, "Once you have made a Master — you have been initiated by the Master — then the Master is there with you at all times." You should never imagine, even for second, that the Master is not with you. If He is not in the physical form, it doesn't matter, but He is always there with you.

After the physical death of a Master, people start feeling that He is no longer with us. This is more of the weak-minded people who are there. They believe that the Master is no longer there, He is no longer protecting them. Then they run here and there in search of another Master. And they try to take another initiation from another Master, believing that their Master is no more, and He has left them. But this is only for the weak-minded.

Initiation is given only once by the Master. If you have been initiated, you should value that initiation and respect that Master. And even if He is not there in the physical form, you should believe He is always there with us.

If you go to another Master, the current Master Who is giving His Satsangs etc., and you go there, you can definitely benefit from the company of that Saint — the company of that Master — by listening to His Satsangs, by His Darshan and Parshad. But you should remember that your Master, Who has initiated you, that

is the one-time initiation that you have taken. You need not take initiation again and again.

You should contemplate on that Master only, and you should remember that that Master is always with you. But you can get the benefit from any other Living Master by going in Their presence. That increases our love and affection towards our own Master.

* * *

Many times, in Telangana, people come to me, and they have been initiated by one Master. Then, they have kind of gone away from Satsangs and meditations. And then, later in life, they have taken another initiation from another Master. Now, when they sit for meditation, they are always in doubt as to which Master they should contemplate. Because the form of one Master comes, then the form of the other Master comes. So, they keep wondering what to do? And they are always in this doubt. And many of them come to me and tell me this.

We should always remember that we have one initiation. The Master Who gives us the first initiation, He has the account of our karmas. He is accountable for taking us back to God Almighty. So, that should be very clear in our mind — that He is our Master.

There is no problem if you go to other Masters, do Their seva, go and take Their Darshan, or listen to Their Satsangs. There is absolutely no problem. But there is no point in taking a second initiation from Them. In fact, the second Master, whenever we go, They always discourages us from taking another initiation. Because if we already have an initiation from a True Master, then there is no need to take another initiation.

But many times, people lie there, and they somehow manage to get that initiation. That is simply a practice. It is simply a repetition that they are doing. The true account is still with the first Master.

Therefore, we should always have that in mind — that it is the first initiation and the first Master on Whom we should be contemplating.

Another thing is, all the Masters are the same. The essence of all the Saints is that They are the Sound Current. Outwardly, you may see Their appearance is different, but They are all the same. In the Brahm, They also — all of Them — meet. There is no argument, or there are no differences there between Them. All of Them are the same there. The only distinction that is made between them is by the disciples who do not meditate.

So, we should be comforted in the fact that your Master is always with you. Even though you cannot see Him inside while you are contemplating His form, you should do more and more Simran.

If you, while doing your meditations, get the form of the other Master, it doesn't matter. So, that is also okay. But you should do more and more Simran. When you do more Simran, the faculty of contemplation in your mind gets purer. And when that becomes purer, automatically you'll start getting the form of the Master Who has initiated you.

He is there within, and you will be able to see Him within and contemplate on Him within. And He will be the one Who will take you inside.

* * *

Okay, it has taken some time. The time is good and the atmosphere is quiet. Sant Ji always used to say, "A quiet mind is good for meditation. And in the mornings, the mind is quiet." So, we should try to make the most of it. We should sit in this time for our meditation. So, let us close our eyes and get connected to Simran and Dhyan.

41

Meditation Talk

14 Aug 2024 — Afternoon

Maintaining The Three Deterrents To A Wandering Mind — Satsang, Bhajan Simran, And Seva

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All of you have come from your different places, different countries, and you have left your important work and all of you have come here.

Here, the atmosphere is different. The atmosphere for meditation is different because, here we get up at three o'clock in the morning. Many of us get up for meditation between 3:00 to 6:00; then again, 7:00 to 9:00; then again, 2:00 to 4:00 — and one hour of Satsang after that at 5:30. So, throughout the day, the mind is engaged in Simran and talking about Sant Mat, or throughout the day, we are continuously engaged in these thoughts. Therefore, it is more conducive to doing meditations. Here, we do not have all the other family members, and we do not have pressing problems in our businesses or our jobs. Likewise, since we are doing meditation throughout the day, we don't have any other distracting thoughts. So, we are able to do better meditation — get better experiences also.

Now, this becomes difficult to do at home. So, when we are at home, we have to think about our household. We have to think about what things are there, what needs to be repaired, or what needs to be brought. Likewise, we have to think about our jobs and our businesses there. So, the mind is more scattered when we are at home.

When we sit for meditation at home, it is more dry. And also, there are more distractions. When we sit for meditation, maybe children are playing, or there are other noises, or other things that are happening around. So, for the focus and attention that is needed for the mind, we are not able to do that.

At home, we have to try to make a more conducive atmosphere. We should not have arguments or fights. We should keep a peaceful atmosphere at home — try our level best to do that — and we try to improve the atmosphere so that we can do better meditation. When we sit for meditation, we should get our Master — contemplate on our Master — at the Eye Center first.

When we sit for meditation, we should have the contemplation of our Master at the Eye Center. And then, we should pray to our Master that He should help us in being able to overcome the mind — that we should pray to Him that our mind is distracting us, or wandering, and is not allowing us to do our meditation. And we should seek His help and Grace so that we are able to quiet that mind and be able to do His meditation and do His contemplation better.

In our house, if we have a separate place for doing our meditation — preferably, a separate room for doing the meditation — we should do our meditation at that place only and try to keep that room quiet and do our meditation there.

And before we start our meditation, we should take up one or two bhajans of any of the Masters. They are always filled with a lot of love and affection towards Their Masters. And whichever bhajan we like, we can take it up and we can sing that bhajan before we start our meditation. But try to understand the meaning of what is being said in that bhajan. That is more important than the tone of the bhajan. And if we can understand what is being said, and we repeat that bhajan, that will create a good conducive mind, or a mindset, for sitting quietly for meditating.

So, the bhajan will help us do our meditation — and we should sit for meditation every day, without fail, without a break. And also, we should listen to Satsang every day because it is important. It has also a very important influence in us sitting for our meditations.

When we do this, like singing bhajans before sitting for meditation, sitting every day for meditation and listening to Satsang — focusing and listening to Satsang for an hour every day — then this will all help us to do our Simran and Bhajan better. So, it is important for us to listen to the Satsangs every day and do our Bhajan Simran every day.

Like in the Ramayana, when Ravana wanted to kidnap Sita, the three of them were staying in the jungle — that is, Rama, her husband, and Lakshman, her brother-in-law, and Sita. The three of them were staying in a hut in the jungle. When Ravana wanted to kidnap her, he first asked his cousin, Marich, to take the form of a golden deer. And then Sita sent Rama after that golden deer to fetch that golden deer. So, Rama went far away in the jungle.

When Rama went, she asked Lakshman to follow and bring Rama back because she thought maybe something had happened to him. But before Lakshman left, he drew three lines outside the hut. And he cast a spell outside the hut, and he told her, "You should not cross these three lines. And so long as you don't cross these three lines and stay within the hut, there is no problem. Nothing will happen to you."

Then Ravana came himself to kidnap Sita. And when he came outside to seek for some food and alms, he refused to come inside those three lines and asked her to come outside and give it to him. She first refused, but later, when she saw him suffering, she finally disregarded what Lakshman had said, and she crossed the three lines. — she went out to give food to Ravana. As soon as she crossed the three lines, Ravana kidnapped her.

The idea of this story is that the Saints also have given us three lines that we should not cross, or we should stay within. So long as we stay within the three lines, the mind — which is like Ravana — will not pull away our faculty of contemplation, which is otherwise wandering.

So, in order to keep that focus, in order to keep the focus and keep that faculty of contemplation clean, we have to be within these three deterrents that the Saints have kept. The three deterrents that They have suggested: first, is Satsang, to always listen to Satsang on a daily basis. One should always make it a point that that is a major deterrent for the mind to wander away. The second is Bhajan and Simran, which again is a major deterrent for the mind to wander away. Both of these have to be done every day. And the third is seva. So, whatever selfless service we can do, or seva we can do towards the Master or the community, that seva is what we should do.

So, the three teachings of the Saints that we should follow are: the Satsang, we should try and listen to Satsang every day; do our Bhajan Simran, that is the second, every day; and seva, wherever we get the opportunity. When there are programs, or otherwise, we have the opportunity to do that selfless service. That, we should do. Because seva is no less than Bhajan Simran and Satsang. It has the value of immediately redeeming the burden of karmas that we carry. So, if we do selfless service or seva, then it will immediately reduce a lot of burden of our karma.

So, we should follow these three instructions of the Master and make it a point to bring it in our daily routine. We should listen to the Satsang and do our Bhajan Simran every day. We will get a lot of benefit if we do this without fail, and we do it on a daily basis, first thing, as a priority — and seva.

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So, the time is good and the atmosphere is quiet. Let us make the most of it. Let us close our eyes and get connected to Bhajan and Simran.

42

SATSANG

14 Aug 2024 — Afternoon

Why Are You In The Sleep Of Ignorance? — Your Hair Is Being Held By Kal

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The paathi sings the Bani of Sant Paltu Sahib from the book: Santo ki Bani...

Tujhe paraayi kya pari, apani or niber,
Tujhe paraayi kya pari, apani or niber.

This is the Bani of Param Sant Satguru Paltu Sahib. Paltu Sahib says that, on this path of devotion — He's telling in this Bani what kind of impediments we face, what kind of detriments we face, on this path of devotion.

The first impediment is slandering. We should not engage in slandering because the Masters say, "That is like assuming somebody else's sins and going to hell for that." So, we should not engage in slandering about anybody. Because if we are slandering about somebody, then the bad deeds of that person start accumulating with us. Then we have to account for those bad deeds. And that person who has done those bad deeds is free.

Paltu Sahib, in another Bani, has said, "If there is somebody who is engaging in slandering, and he is talking bad about you, then you should build him a cottage in your own compound so that he can speak ill about you every day, from morning to evening. That way, you can get rid of your bad deeds."

That is like doing a washerman's job and not asking for any money, because they cleanse our bad deeds, and they are not charging for it also. So, however bad a person is, don't engage in slandering.

If someone is doing a bad deed, he is going to suffer for it. Whoever does a bad deed has to suffer for it. Why should we get inside and why should we talk bad about him and assume that bad deed.

So, we should not engage in slandering because that is something which we are not even aware of. When we engage in slandering about somebody, then we are unknowingly building up a huge burden of karmas.

Every person has some good traits and some bad. Everybody has a mix of them. But it is our weakness, it is the weakness of the mind, to only look at the bad things in others. We should try to train our mind not to do that. Because when we point one finger to somebody, then three fingers are pointing back to us. So instead of looking at what bad that person has, you first try to see what bad you have — what are the bad things you are doing — and stop looking at the bad things in others.

So, try not to focus on other people's bad traits, and instead, focus on your own vices, your own bad qualities. And try to weed them out. Try to get yourself free from those bad qualities.

The Mahatmas say, "You try to weed out your imperfections, your bad qualities, and try to purify your mind."

Therefore, Paltu Sahib says, "Why are you bothered about the bad traits in other people. You first focus on yourself, and you look, and you try to cleanse yourself."

Apani or niber chod gud ko vish ko khaave,
Apani or niber chod gud ko vish ko khaave,
Kuvaa me tu pade aur ko raah bataave.

Paltu Sahib says, "Instead of looking at the good traits and taking the sweetness of jaggery of the good traits of a person, you are consuming the poison of his bad qualities." We engage in doing all these things and trying to show the Path and the Way to the others. We try to show the Path to the others, but we are ourselves falling in the well. Instead of doing that, you should first focus on your own Path. You should first try to correct yourself before you start showing others the right way.

Paltu Sahib says, "You first focus on your shortcomings, and you try to walk the Path properly, which your Master has told you. Don't worry about others and how they are not walking on the Path or what are their shortcomings. You leave that to the Master. You leave that to God Almighty Who has brought you on the Path. Like He has brought you on the Path, He will take care of them also."

Sant Mat is a path of action. It is not a path of talking. Those who do the action, they will be able to manifest God Almighty. So, you focus on your action, doing your devotion and doing your practices. Stop wasting your time trying to preach to others before you correct yourself.

When we walk on this path of Sant Mat, initially we are not aware of the nuances of this Path. It is at that time, if you study about this Path, you try to understand from others, that is fine. But once you have understood this Path, you have understood what are the things to be done, then you should set everything else aside and start focusing on doing those things.

The brahmins or the pundits talk about their knowledge of all the holy scriptures — the four Vedas, the eighteen Puranas. They only have the bookish knowledge about all of these, and they try to preach that. They try to explain to others. But themselves, they have never walked on that path. They have never been able to cleanse and go within. So, it is like that, where they are themselves unaware really, but only from their outward knowledge, they're trying to preach to others.

* * *

In Kashi, there was Sarvajeet. He had learned all the holy scriptures and the Puranas and the Vedas, and he loved to debate with others on the knowledge and the intricacies of these books. And he would always win those debates, and he had kept his own name as Sarvajeet, which means 'winner of all'.

Everyone used to address him as Sarvajeet. But his mother never addressed him as Sarvajeet. She would just call him by his pet name. She always used to address him with his pet name. And when he would be in some group of people, she would still call him by the pet name only, and he would get very offended. Then he would tell her, "Why aren't you calling me and addressing me as Sarvajeet, when everybody is calling me that? Because in front of people, you call me by my pet name, and it doesn't sound good."

Then she told him, "Okay, there is one weaver — He is in Kashi— by the name of Kabir. So, why don't you go and try your debate with Him? And if you win in that debate, then I will also start calling you Sarvajeet."

She told him, "You win in a debate with Kabir."

So, Sarvajeet said, "What is the big deal? I will easily do that. He is a weaver; he has no knowledge about all this. That I will do right away." He immediately got his ox out, and then he got all the books, all the Vedas, Puranas, all the Shastras, and everything. And he got one of his disciples to hold that ox and take him along.

In the front, he was walking, and behind him, his disciple and that ox, laden with all the books. That way, they were in search of where Kabir stayed.

So, searching for Kabir, he managed to come to the house of Kabir. When he knocked there, Kabir's daughter, Kamaali, opened the door and he asked her, “Is this the house of Kabir?”

She told him, “No, Kabir's house is above the seven skies, where even an ant can't lay one leg. But there, you are trying to reach His house with an ox laden with all your books.”

Listening to her, Sarvajeet lost his bearings. But he went inside, and he met Kabir Sahib. Kamaali told Him, “This person has come.”

Kabir Sahib extended all the hospitality to him. He gave him water to drink and got his feet washed and all that. And then with folded hands, He requested him as to what was his reason of coming there.

Then Sarvajeet told Him, “I have come to debate the holy scriptures with you. Whatever questions I have, I need answers from you.”

When Kabir Sahib told him, “Look, I am an illiterate, and you are such a learned pundit. It doesn't look correct if a learned person like that asks questions to an illiterate and expects answers. So, you tell me, what is the actual reason why you want to ask all these questions to me?”

Sarvajeet told him, “The reason of coming here is that my mother will call me Sarvajeet only if I win in a debate with you.”

Then Kabir Sahib said, “There is no big deal in that. You just write it out on a piece of paper, that 'Kabir has lost and you have won', and you tell me where to sign. I will sign there.”

Sarvajeet felt, “This is very good. Without having to debate, I have already won.” And he quickly wrote it out. He wrote out that 'Kabir has lost, and Sarvajeet has won'. And he gave it to Kabir Sahib for signature.

So, Kabir Sahib willingly signed on that, and he then returned home with that letter — victorious. He threw that letter in front of his mother and said, “Now, see. Read. I have won that debate.”

His mother said, “Look, I am illiterate. I can't read this letter. Why don't you read it aloud.”

Then he opened that letter, and he read aloud, and when he read, he could not believe what he had written. Because he had written 'Sarvajeet has lost, and Kabir has won'. He could not believe his eyes. But he knew that he himself had written

that letter. And indeed, he felt that maybe he had made a mistake. So, he said, "Okay, I'll go back to Kabir and return." And he went back to Kabir Sahib.

There, Kabir Sahib asked him, "What happened? Why are you back?"

He said, "No, I think I made a small mistake in the writing."

So, He said, "No problem, you write it again. I'll sign it."

Now, he wrote again that 'Sarvajeet has won, and Kabir has lost'— and he read it ten times to make sure that he had written correctly. And he took Kabir Sahib's signature. So, Kabir Sahib signed there, and he went back home.

Again, when he went home, he started reading it aloud to his mother. Again, the same thing happened — it was written 'Sarvajeet has lost, and Kabir has won'.

He could not believe that again, he had made this mistake. But he thought, "I had read it ten times, but somehow, again, this has happened. I can't believe how this is happening again and again."

Then his mother said, "Look, this is beyond your intellect. You stop fighting with your intellect on this. Instead, go to Kabir and surrender before Kabir and ask for mercy and get your salvation there. Because by reading and doing such debates, you are not going to get salvation."

Finally with humility, he went back to Kabir Sahib, bowed down before Kabir Sahib, and he left his ego aside.

Then Kabir Sahib later gave him initiation, and he became a mahatma. He did his meditation. Because all this had influenced him quite a lot.

So, by reading, and by reading more literature and doing such things, the ego increases. The belief of knowing everything increases. But this path of Sant Mat is not of just reading and exchanging knowledge like that. It is about the action. It is about doing it and walking on the Path.

So, only when you actually do the practice, then you will be able to walk on this Path.

Auran ko ujiyaar masaalachee jaay andhere,
Auran ko ujiyaar masaalachee jaay andhere,
Tyon gyaani ki baat maya se rahathe ghere.

Paltu Sahib says, "All the talk of these pundits and these gyanis is soiled with Maya. It has desires and wishes associated with it. It is not impartial and selfless."

* * *

In the earlier days — and even we see it today — when there are processions, or in those days, when there is no electricity and no street lighting, people would walk along with the people who would carry these petroleum lamps lit with kerosene, and they would be lamps which they would carry on their head. Even nowadays, in weddings and such, we see these. They carry these lamps on their head, and they walk alongside the procession.

When the person like that walks, that lamp is lit and everyone else gets the light. They see the light. But there is darkness on that person who is carrying that lamp. There is darkness below, because there is a shadow cast below. And in fact, those people find it difficult to walk also because they are unable to see below.

Like that, all the learned people, and the brahmins and the pundits, when they talk, it is similar — that they are imparting knowledge, but there is darkness and a lack of the true knowledge that they have.

These people give references, and they talk about the Shastras and the Puranas, but they don't implement it themselves. They don't walk on what is being said in those Shastras and those Puranas.

* * *

Sant Ji used to tell this story about Jallad Bhakt. Jallad Bhakt was a devotee, and he used to do his meditation also.

So, Jallad Bhakt was a good devotee, and he used to do his meditation also. His wife used to often pester him and tell him that he should go to a pundit and get a date for the marriage for their daughter.

He used to keep telling her, "Whenever it is preordained, she will get married. What is the point of taking out dates like that?"

But she would keep arguing with him, and she would tell him, "Nothing doing. You get a date from a pundit. Let's get at least the date established, then will see what next to do."

So, they used to have these arguments. And then once he got fed up with these arguments, and he told his wife, "Okay, I will go and meet that pundit and take a date."

When he was walking towards the pundit's house, at the center of the village while he was walking, there was a dead body, and people had gathered around it and there

was a lot of crying around that body. It was the son of the vaidya, or the village doctor. So, Jallad asked an old man who was sitting there whose body it was?

That old man told him, “It is the son of this vaidya, this local doctor, and a snake bit him. And that is how he died.”

Then Jallad asked him, "He is a doctor? He saves so many other people, then could he not save his son?”

The old man told him, “Look, whatever is preordained, is fated, is going to happen. How can you change fate?”

So, then the thought crossed him, “If it is what is fated, then why bother to go to the pundit?” He decided that, anyways, his wife had told him, he had to get that date. So, he continued walking to the pundit's house.

When he reached the pundit's house, the pundit’s daughter had become a widow about three months back. She was standing in white clothes at the door of the pundit's house.

He was quite shocked to see a widow standing like that. So, he asked again, an old man who was sitting nearby. He asked him, “Who is this widow who’s standing at the door?”

That old man told him, “This is the eldest daughter of the pundit. She became a widow three months back.” Then he asked that old man, “But he's a pundit, isn't he? Didn't he get a proper date for her marriage? How come she's become a widow so soon?”

So, the old man told him, “But whatever is fated is going to happen. How can anything change that?”

When he saw this, he said, “At the house of the doctor, there is grief and crying, and there is a widow at the door of the pundit. What is the point of searching for all of these rituals and doing all of these things? Jallad, you return to your home. All these are nonsense, and we should not waste time in that.”

Then Jallad returned home, and he said, “Forget all this nonsense of taking all these dates and everything.” Later, he got his daughter married to an appropriate person on whichever date they decided mutually.

So, the thing is for devotees, for initiates, all these things about trying to find out about our fate, astrology, numerology, all the Shastras, Puranas, and Vedas, all these are completely, irrelevant, and they have no bearing on the future or on the

fate of the initiate or the devotee because his account of karmas has moved from the Lord of Judgment to his Master. Now, wholly and solely, his fate is with his Master.

All these things about astrology and all that we see in India is largely because that is all created by all the brahmins here. Outside, if we go to the western countries, we don't find anyone trying to find out these dates or going to an astrologer and all that. They simply get together, go to the church, light a candle, get married, and some little bit of a band here and there. That's how they get married. It's only in India that we do such a big waste of time and effort and searching for a correct date and all and engage in this full nonsense.

Outside, if you see animals, they don't have any astrologer. They also get married. You see pairs of birds, they live so happily together, but they are not in search of any astrologer.

So, all these things are just our blind beliefs which have kept us captive in these beliefs.

Bechat phirai kapoor aap to khaaree khaave,
Bechat phirai kapoor aap to khaaree khaave,
Ghar mein laagi aag daur ke goor buthaave.

He says, "For those who engage in talking and trying to teach and preach to others and not doing themselves, it is like giving them camphor, and themselves, eating salt."

It is also like if our house is on fire, and the garbage can adjacent is also on fire, we first try to address that fire of that garbage can and let the house burn down. It is like that with all of us. We are more bothered about outside and other things, and we are not bothering about ourselves.

That is how, with all these so-called learned people, they talk to others about what they should do, what they should not do — and tell all such things. But they themselves are not walking on that.

Paltu yeh saachee kahe apani man kaa pher,
Paltu yeh saachee kahe apani man kaa pher,
Tujhe paraayi kyaa pari, apani aur niber.

Paltu Sahib has said, "In this Bani, I had to explain this, and I have explained it now. Don't bother about other things and other people, you first focus on your self-cleansing. You focus on yourself."

Paltu yeh saachee kahe apani man kaa pher,
Tujhe paraayi kyaa pari, apani aur niber.
Tu kyon gafalat me fire, sir par baita kaal,
Tu kyon gafalat me fire, sir par baita kaal.

Paltu Sahib has taken this, in this other Bani of Paltu Sahib, He says, "Why are you in this sleep of ignorance? Your hair is being held by Kal."

This life which we have as humans is a very short life, and it has been given to us for a purpose of manifesting God Almighty. Now, if we lose this very purpose and spend it doing all the other things in life, then we are wasting this very precious and short opportunity.

In this short life, we are spending it for all the others in all worldly things. And Kal is sitting on our head, and we have very limited breaths. We don't know when those breaths will come to an end, and we will get the warrant to leave this body.

So, why are we in this slumber of ignorance. It is because we have forgotten about our death — because death will bring about that awareness, and we forget our own death. That is how we just are frivolously wasting away our time. With each day, our life is shortening, and there will be a time when it comes to an end. So, we have to be very mindful of that death and that eventuality — which is real for everyone — and wake up from this slumber.

For our devotion to be successful and to take flight, we need two wings. One wing is the fear, which is the fear of death. And the second is bhav*, which is our love and affection and faith in our Master. So, when we have that love, affection, and faith in the Master — and we have the fear of death — then the two wings will help this devotion to take flight.

** Bhav, in this context, means reverence; in general, it means feelings*

We have to realize that it is only the present that is in our hands. Tomorrow is in the hands of Kal. We don't know if we will be alive tomorrow, or we will be with Kal tomorrow. So, tomorrow is 'kal'. 'Kal', in Hindi, is like Kal. We have to be mindful of that. And we have to live in the present and make the most of the present.

So, we have to be mindful of that, that tomorrow we may not be here. First, that fear of death has to be there with us, and we have to, therefore, make the most of the present. And the second is that we should have that love and affection and faith in the Master.

We should always be mindful of our death. The reason we don't do our devotion, we don't do our meditation or practices, is because we often feel that we have a lot of life left — we have a long life left — and we can always catch up.

We right now are young and, right now, we feel we should spend our time focusing on creating some wealth, making a name, getting some status in society, building a house, getting our family together, making our family happy, all these things let us focus now, and then we have enough time after that to do our devotion. We'll catch up on it. That is because we don't have that fear of death.

We should understand that death is not going to wait. That eagle of death can pick us up in his claws any time. And we should be very mindful, at any age, that can happen.

We see people walking, and all of a sudden, when they are walking, they fall down and die. And people say, "He got heart failure, or a heart attack, and he died." But that is not the right thing. It is just that his time got over and he had to go.

So, the time of anybody is not known. They will have to leave whenever that time comes to an end and their time to go comes. So, we have to make the most of it. And if we keep this in our mind, then only we will be able to do our meditation, because it is only the present in which we can do that.

Sir par baitaa kaal dino din vaadaa pujai,
Sir par baitaa kaal dino din vaadaa pujai,
Aaj kaal mein kooch moorakh nahi thokah soojai.

We, of course, experience these virehgyas. Or we experience these feelings when we go and attend a funeral, then we get that feeling of how helpless we are and the fact that we should make the most of whatever is left in life. We come to know the truth of death.

When we eat food, when someone gives us full food and we eat heavily, after that, we immediately feel, "No, no. Now food is enough. I think we've eaten enough. We don't want any more food." So, this happens. These are very temporary phases.

It's like that, when some family member dies, when we see the dead body in the family, we feel that oh, time is short and anyone can die. Then we take the body to the funeral pyre and light the fire. And after that, when we come out of the crematorium, then all those feelings are over.

As Baba Ji used to say — someone goes to have a drink after that, and then he drinks, and then once he has drunk a couple of pegs*, he feels, "Oh, that person died. He

had a stomach problem." Or "That person died. He had cancer. It means that only that person who died had cancer, I'm not going to have it. I'm not going to have those problems. That person who died had it." Like that. So, it is only limited up to the crematorium — that whole feeling of death and nearness of death.

** A Hindi term for a shot glass used for hard liquor*

Kaudee kaudee jori byaaj de karathe batta,
Kaudee kaudee jori byaaj de karathe batta,
Sukhee rahe parivaar mukhti mein hovath tatta.

We are bothered about every penny that we are collecting and trying to save for our children and our grandchildren. And we keep thinking about that — whether there is enough money, have we provided enough for our children and grandchildren? But when we do that, we are not really bothered about whether we have provided enough of devotion — whether we have provided enough for our own soul on its path of devotion.

We spend time thinking about all others, but we never sit quietly and think about ourselves as to what we really have missed and where we are going to be headed. What is it that we have to do to reach that place where we want to be? What are the shortcomings that we are facing to get there? We are only thinking about others.

Tu jaane mai tagiyon aap ko toohi tagaave,
Tu jaane mai tagiyon aap ko toohi tagaave,
Naam sajeevan moor chori ke maahur khaave.

Paltu Sahib says, "Money is lent, and people count their interest. They are happy counting interest and counting their wealth growing as the interest accumulates and accrues to them."

Paltu Sahib says, "They are misled in that happiness, because actually that is bad for them." What the moneylender believes is good is actually bad.

Taking interest, of course, is a business. If it is taken in reasonable terms, it is okay. But people take very high interest. In cities, we see the people take interest at the rate of five percent, ten percent per month.

That is the kind of interest people are paying, or people are demanding. And you see, when you take such wealth from someone else, you are asking them to pay such a high cost, then it is with great difficulty that person is going to be able to repay that. Or possibly he will succumb under the pressure of that interest — under the pressure of the repayment burden. In that, the moneylender feels happy, because he's got a lot of wealth created. But the borrower is suffering.

I've seen in my own village. Nearby, there is a family, and they have got hundreds and hundreds of acres of land. This is because their forefathers gave money, they lent monies to poor people around. And those poor people could not repay that money. Then, they exchanged the debt owed* for the land. And that way, the moneylenders have built acres and acres of land.

** Essentially, they foreclosed on the land and the equity attained up to that point by the poor was lost.*

But I see today also that those people who had loaned the money, that generation was never happy. The following generation was never happy. And the current, that is third generation I'm seeing, is also unhappy — completely unhappy as a generation. And what is happening with that land? It is fallow. There is nothing growing in the land, and there is nothing coming from the land. That is because it has come out of the pain of so many people.

Paltu Sahib says, "Such people, such moneylenders, feel that they are fooling others. But actually, they are fooling themselves."

Paltu sekhee naa rahi chet karo ab laal,
Paltu sekhee naa rahi chet karo ab laal,
Tu kyon gafalat me fire, sir par baita kaal.

So, Paltu Sahib cautions us and awakens us. He says, "There are no rights that are going to continue after death. All rights are off. And this life, that has been given to you, is the only life in which you can transform from being a human to be God Almighty. And if you lose this priceless opportunity, you will only have repentance."

Paltu sekhee naa rahi chet karo ab laal,
Paltu sekhee naa rahi chet karo ab laal,
Tu kyon gafalat me fire, sir par baita kaal.

Radhaswami.

43

Meditation Talk

15 Aug 2024 — Morning

The Steps Are Put In Place For Baba Ram Singh Ji To Do The Seva Of Satsang And Naam Daan After The Passing Of Somanath Baba Ji

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Today, I bow down to the feet of my Masters, Som and Ajaib. It is They Who have bestowed Grace upon me and made me fit for doing this Seva. Whatever program we are seeing — and all this, whatever we see — is nothing but the Grace of these two great Masters.

A human being, sitting at the level of intellect — sitting at the level of his intellect — will never be able to explain the Banis of the great Masters, of the great Saints. So, whatever is being explained, that is only possible with the immense Grace of these two great Masters.

If we see my birth and where I come from, I come from a farmer's family. And we were quite poor. So, I have, since my childhood, seen quite a lot of poverty. And today, we see this situation where, instead of taking, I can give, and I don't need anybody's support or help. That is only because of the Grace of these two great Masters. And there is not enough evidence to say how great the Grace has been, cast by these two great Masters.

About a month before Somanath Baba Ji left His body, it so happened that I was looking for a place to sit and meditate. So, when I was sitting there in front of Baba Somanath Ji's quarters — I was trying to sit for meditation — that is when Sawan Singh Ji Maharaj appeared. And He told me, "You wait, and your time will come for doing Satsangs." I had never imagined I would have to do Satsangs earlier. I had never imagined I would have to do all this. So, it is only the Grace of these Masters that have made me fit to be able to give these Satsangs and do a little bit of explanation to all of you.

When I was sitting there, Sawan Singh Ji Maharaj stood before me, and He told me, "You don't worry." And then, He took me with Him. And in some time, we went to Beas. And there, He showed me a few sadhus who were sitting in the caves. And

He said, "See, these people have not received the Grace. But you don't worry. You will have sufficient Grace."

Then I went to Beas with Baba Sawan Singh Ji Maharaj, and when I went there, He called one sevadar. And He told me to have food. And that sevadar then served me a roti, sabji, and dal and rice. And He told me, "You sit here only and eat it. And this is your Parshad." And while I was eating it, Sawan Singh Ji Maharaj, I saw Him walking up to His quarters. And then, from there, He disappeared. So, this is the Darshan I had of Sawan Singh Ji Maharaj after about one month of my initiation.

I was an initiate of Sawan Singh Ji Maharaj in my previous life. However, I had not been able to develop enough faith in Him at that time. Instead, I had faith in Somanath Baba Ji. And I also was his devotee for pranayamas. So, I had more faith in Somanath Baba Ji. But then, to move ahead in your devotion, you need to have faith in your Master. So, I had to take another life, and I had to come back in this life. And in this life, I was initiated by Somanath Baba Ji.

When Somanath Baba Ji left His body — and I was there in the ashram — so, I used to do seva there. I continued to do seva there, but I used to cry for Him. Because I used to feel, "He has left me and I am very young. And He has left me at such a young age. And He has left me so soon."

Once it so happened that I was sitting for meditation about one month after Somanath Baba Ji passed away. And I used to sit for meditating below the photograph of Sawan Singh Ji Maharaj. I had a lot of love and affection for Sawan Singh Ji Maharaj. And I used to always sit below His photograph for meditating.

Around one month after Somanath Baba Ji passed away, I was sitting there meditating when Somanath Baba Ji appeared in front of me. And He appeared, and He told me, "Why are you crying? And why are you worried? Everything will be okay. And in the course of time, everything will be okay."

The same thing that Sawan Singh Ji Maharaj had told me earlier in my vision, the same thing even Somanath Baba Ji repeated.

I stayed for nearly five years in Kengeri Ashram. And after that, I stayed for nearly four years in the Betta Ashram. And there, I used to do meditation, and I used to do seva. After that, for about one year, I was in Mudgal. And I sat for meditation in Mudgal for one year. I had made up my mind to go back to Banares after that. So, I met Sant Ji in Mumbai in 1985, after nearly fourteen years here in Bangalore and Betta.

I had met Sant Ji earlier, in 1978, when He had come to Mumbai. He had stayed in Mohan Kharnani's house in Worli. And that was the time I was staying for a brief period with R. R. Singh. I had gone to meet Him that time also — and I was deeply influenced. However, conditions in the ashram were different and, somehow, I could not manage to consistently go there. I had to be at the ashram and do my seva.

It was only after these fourteen years, in 1985, that I had made up my mind to return to Banares, to my village. And I thought, "I will meet Him on my return." So, I had stopped at Mumbai, and I had attended this program of Sant Ji in 1985, which was in Mumbai.

When I met Him, in the Darshan, He called me inside His room, and He locked the door. Then He explained to me, "You have to leave your thought of going to Banares. Because I'm telling you all this with the order of Somanath Baba Ji. Because Somanath Baba Ji has given me the duty of taking care of His devotees. And with that order of His, I'm telling you that you will have to go to Andhra. And you will have to give water to the saplings that Somanath Baba Ji has planted. He has all the devotees there. So, you should drop your plans of going back to your home in Banares and go to Andhra."

I had already by then, made up my mind to go to Banares. I had even written letters there, and in my mind, I was completely fixated on going to Banares. But when Sant Ji told me all this, I started crying.

Then, He said, "See, it is the order of Somanath Baba Ji. And you must follow the order." Then, He explained His own life and how He had followed the instructions of Kirpal Singh Ji Maharaj when He had come. And Kirpal had told him to go and do his meditation and do all of that. Sant Ji said, "I followed the instructions of my Master, and I have never repented for that. And I tell you that you will also not repent. You must follow the instructions of Somanath Baba Ji, and this is what I'm telling you."

So, after that, I kept crying.

Nearly forty-five minutes passed at that time when He was talking, and He was explaining all of this, and I was listening. Then, I felt, "It is not right for me to disobey a Master. Because, God alone knows, if we disobey the Masters, then what may be our destiny — or how it may shape up." So, I felt, "It is only appropriate that I follow His instructions."

And with that, I took His Blessings — He placed both His hands on my head — and He blessed me. And He said, "Don't worry. The Master is doing everything. You do what I'm telling you. And it is the Master only Who does everything."

So, I came only with — I didn't have any savings at that time — I just came with my clothes to Andhra Pradesh. That is the kind of blessing that He gave me.

In 1978, when we visited Sant Ji — He had come to Mumbai for a brief visit — and we were three of us — myself, Bhuwaneshwar, and R. R. Singh. When the three of us went to meet Him, Christopher was there. And Christopher was quite pleased to see us, because we were old friends; and he was very happy to see us. Sant Ji had locked His room, and He was sitting inside.

Christopher went and knocked at Sant Ji's door. And when Sant Ji opened the door, the three of us stood before Sant Ji and we looked into His eyes. As soon we looked into His eyes, R. R. Singh fell down there. Then these people held both of us —Bua Nishwar and me. And we didn't fall, but that was the kind of power of Sant Ji when we saw Him. At that time, our meditation was also very good. Our repetition, Simran, was extremely good, because like I had told you earlier, R. R. Singh used to make us do Simran on each betel leaf. He would make us count and do Simran on each betel leaf, and as we walked also, we could see the attention rising within our body. So, we had this fantastic experience with Sant Ji. He then made us sit. He told them, "You make them sit outside. I will come and sit." And then, outside, He gave nearly forty-five minutes of a Satsang. Then He asked us whether we had any questions.

We felt, "Now, what more questions can we ask Him?" And we were completely ecstatic in that Darshan of His.

Whatever you are seeing here, the ashram and everything, it is the Grace of these two great Masters Who have made a king from a beggar. Now They have made me fit to give to others, instead of asking and taking from others.

So, I'm not a Mahatma or any such thing like that. I am a simple sevadar of these two great Masters. Whatever They've asked me to do, it is Their greatness, and it is Their power at work. Whatever initiation also, whatever I have given or have made disciples, all the karmas of all these disciples are in the hands of these two great Masters. I am here only as a sevadar — I'm like a worker; I'm working on Their behalf. Whatever They are telling me to do, I'm doing.

So, it is the greatness of the Masters, the power of a Saint can make even a wooden idol give out a Satsang. But here, at least, I'm a human being.

Whatever we speak of the greatness of these Masters, is always going to be short.

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And a lot of time has gone, half an hour has already passed, and we have only half an hour to meditate now. So, let us close our eyes and sit for meditation.

At this point in time, Christopher chose to share a story relevant to what Babaji had just described...

This is a very sweet story. I had been living with Baba Somanath from 1971 to 1974, and I was very lucky to be there on the day Baba Ram Singh came to the feet of Baba Somanath Ji. But we were all young people, and we had no way of knowing what Master was going to make Him into. And so, we all used to do seva together. And He would do the seva in the nighttime, and then He would come, and we would all work together during the day. But we had no clue of Who He was. But I can tell you one wonderful thing — He is today exactly what He was then, in terms of being a sweet, kind, gentle loving being. And we used to get up early in the morning and we had little bricks outside of the room. We would make tea at 3:00 AM, and we had some mango leaves and sticks, and we had a little pot, some powdered milk, water, and tea, and we'd make tea. And then, Babaji, Baba Ram Singh, would come out from His night rounds and He would have tea with us. It was a wonderful time. And then He would go and sit beneath Baba Ji's (Somanath Baba Ji's) room and meditate beneath the photo of Sawan Singh, and then we would go in our rooms and meditate. So, that's one part of the story. That was our first time being with Him. So, we had no clue of Who He was — He was just a sevadar. We were all sevadars and we all loved each other because we worked together.

Then, as He was pointing out — it's a long story, so I need to make it short — but when he (Babaji) came to the feet of Baba Ajaib Singh, that he and the other dear ones that were with him, R. R. Singh and the other dear one, they didn't know Who Sant Ji was. They heard some westerners were bringing a sadhu from Rajasthan to Bombay. Because nobody in Bombay knew Who Sant Ajaib Singh Ji was and His connection with Baba Somanath. So, when they came to the place where Sant Ji was staying, they came up the seven stories, and then I came to the door, like He mentioned — but He's not mentioning one really incredible thing.

When I knocked on the door, we were all very intoxicated at that time, I was so happy to see them, but Who was He? I didn't know He was going to become what He has become. But I knocked on the door — I was very bold, because Sant Ji had wanted some rest — so, I came in the room, and I told Him some sevadars of Baba Somanath had come to see Him. So, Sant Ji smiled, and said, "Let them come in."

And so, when they came in, Sant Ji was sitting — really beautiful, I tell you — Sant Ji was just radiant. He was sitting on His bed, cross legged, and as soon as they came in the room, He leapt to His feet and embraced Babaji. And R. R. Singh had this habit that whenever a Saint looked in his eyes, he would just collapse on the ground. But the beautiful sight was to see — I've never seen such a sight in my life — Sant Ji leapt to His feet like a spring, and He embraced Him. And then, I knew He was something, but even then, I didn't know. It took me another twenty years almost to realize that here was Somebody Who would take care of us. But I would tell you something very sweet about Him — He doesn't have any knowledge of Who He is — He is what He says, He's a sevadar, and He's come to help us.

44

SATSANG

15 Aug 2024 — Afternoon

The Crux Of Sant Mat, Or The Essence Of Sant Mat, Is To Do Your Simran

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The paathi sings the Bani of Swami Ji Maharaj from the book: Santo ki Bani...

Guru kahe pukaar pukaar,
Samajh man karlo sumarniyaa.
Guru kahe pukaar pukaar,
Samajh man karlo sumarniyaa.

This is the Bani of Param Sant Satguru Swami Ji Maharaj. In this Bani, Swami Ji Maharaj says, "All the Saints have been calling out and They have been shouting out in all Their Satsangs and Their Banis, that They are addressing the mind and telling it to do Simran."

The crux of Sant Mat, or the essence of Sant Mat, is to do your Simran. By Simran, it is the repetition that we are making the mind practice. Initially, we have to force it upon the mind to keep doing the repetition of the Holy Names given by the Masters. But gradually, once that repetition is perfected, the mind starts doing it on its own. And when the mind starts doing it on its own, it's called 'ajapa'. That ajapa will then happen whether you are talking to somebody, whether you are doing some work, you're walking, or you're doing any other activity. The mind will continuously be doing the repetition.

Till such time that the mind is doing it on its own, our fight is with the mind. And we have to constantly make the mind keep on forcefully repeating the Names. Only afterwards, it will be able to perfect that.

We have to do the jap, or the repetition. When we perfect it, then we get the ajapa. And when the ajapa starts, then the attention of the soul starts withdrawing from the body and it comes to the Eye Center. There, the Holy Sound Current is manifested, which is Anahad. After that, the soul goes further, beyond Brahm. And there, it gets connected to the Sar Shabd.

The Masters say, "The jap will perish. The ajapa will also perish. And Anahad will also perish. Till you are manifesting that Sar Shabd, which is beyond Brahm, you will have to keep on coming back, again and again, in this ocean of life and death."

So, till the Anahad, everything is within the realm of Kal. It is inside of the three worlds. And therefore, it is all subject to destruction.

The yogis who get mystical powers, they also manifest the Anahad, and they are able to have all kinds of mystical powers. But they are not able to control their mind because the mind is at the level of Brahm. And the yogis are not able to cross or transcend beyond Brahm.

A True Master is a Master who connects the soul to the Sar Shabd – He connects at the level beyond Brahm, at the Par Brahm level. The Par Brahm is beyond the three realms, and beyond the realm of Kal. Only a True Master can tie the soul at the time of initiation. He ties the soul with that Sar Shabd, or that Holy Sound Current, which is at the Par Brahm level.

All the masters who come under the influence of Maya and Niranjan, they tie the soul only up to the Sahasdal — that is only up to the first level. And they cannot go beyond Brahm. Only True Masters tie the soul to the level beyond Brahm.

So, Swami Ji Maharaj says, "If you want some experiences, you want spiritual progress and you want to experience, then first you have to start focusing on your Simran. Only when you perfect your Simran, you will start your progress on the spiritual path."

Guru kahe pukaar pukaar,
Samajh man karlo sumarniyaa.
Swaaso swaaso ghate teree punjee,
Chali jaay yeh umarniyaa.

This human life has been given on the basis of the fate deeds, or Pralabdh karmas, and there is a limited number of breaths that have been given for each human life. So long as that store of breaths is there, the human life continues. As soon as the store of breaths is over, as soon as that limited number of breaths which have been given come to an end, this life also comes to an end.

According to the fate deeds, some have more number of breaths, and some have less number of breaths. Accordingly, each one has come with his own fixed number of breaths. And the moment that number is over, and all the breaths are over, the angels of death immediately appear, and they ask the soul to vacate this house, this physical body.

Therefore, Swami Ji Maharaj says, "These breaths are very precious, and we should be very mindful of each breath that we are taking."

Kabir Sahib also says, "With each breath, we lose the wealth of three worlds."

Somanath Baba Ji, also in His bhajan, has written, "Every day, 21,600 breaths get out of our store of breaths." So, you can imagine, in one day we lose 21,600 breaths. How many have we lost in a month? How many have we lost so far? We are fifty years old, sixty, seventy years old. How many number of breaths have we spent already?"

Therefore, the Masters say, "With each breath, you do your Simran. You spend that in the remembrance of God Almighty. It is that wealth which you build up with each breath which will help you beyond and after your death. It is that breath which will take you back to your True Father, God Almighty. And it is that wealth which will take you back to your True Home.

Swaaso swaaso ghate teree punjee,
Chali jaay yeh umarniyaa.
Waqt milaa yeh taqtnsheenee,
Chod baan ab ghurbiniyaa.

The Masters say, "You use this precious opportunity of this human life to go back and retrieve your throne, retrieve your crown." Ever since the soul has left Sach Khand, it has left its throne behind. It has left its crown behind. So, the Masters say, "Go and reclaim that throne and reclaim that crown."

That Sach Khand and Sat Lok is your True Home. That is where you have come from. That is where your family is. That is where God Almighty is, your True Father is, and you have left that place and you have come here. And here you have identified yourself with all the people around you. All these people are fellow travelers. Everyone comes together based on their deeds. They have that account to be settled between each other. So long as that account is being settled, they all live together or stay together. After that, they all go their own ways.

Here, we are in this transitory phase of travel, and we have identified this as our true home. Sometimes, you are settling it is a human, sometimes as an animal, or in those 8.4 million lifeforms. You're going time and again in that cycle.

He says, "You are God Almighty. When you go there, you get the luminance of sixteen suns, and you become God Almighty there. When you sit from there, you can see all the sixteen planes, and you can see everything that is happening around you.

But instead of being that God Almighty and enjoying that power as God Almighty, you are encased in this human body. You have become dirty in this cloud of all the deeds that you are doing associated with this body and mind. And you are identifying yourself in this very limited power that you have in this human body.

Instead, we have come here, and we have identified ourselves with this world and this body. So, He says, "You leave these habits of identifying yourself here."

In the villages, what happens is when the cows excrete and they have cow dung fallen all over the village, people collect that cow dung, and they set it up in a commonplace for drying — that is called gurubinia.

So, what He says is, "You stop collecting this cow dung." By cow dung, He means all these possessions, families, associations, all these things, attachments that we have. He says, "You stop this habit of collecting cow dung and storing it in this gurubinia. And instead, focus from where you have come and reclaim that throne as God Almighty. Reclaim that throne, and reclaim that crown, and get back to your True Self of being God Almighty."

Waqt milaa yeh taqtnsheenee,
Chod baan ab ghurbiniyaa.
Yeh maarag ab guru bataavein,
Pakad gaho tum ur dhuniyaa.

Swami Ji Maharaj says, "The Master will show you the path to go back to your True Home."

He says, "You take the path from a True Master. He will show you the path of going back to God Almighty." When you have got the path and you know the path to go back to God Almighty, and you have a True Master. Then like today, we are constantly in the repetition of all the things outside, and that is what is making us identify with all the things outside with this world. We are constantly reminded of it, and we are constantly in the repetition of our thoughts about this world.

Like that, He has given you a way, instead of doing this repetition, you do the repetition of the Five Holy Names that He gives. And when you do the repetition of those Five Holy Names, you will be able to get rid of this repetition of this world and start on your path to go back to God Almighty.

Here, we have forgotten who we truly are. Because we are so much identified with this mind and body, that if someone asks you your identity as to who you are, then we will give out the name of this body. We will never say that we are a soul.

That is why the Mahatmas awaken us and remind us that we are not this body, and we are not this mind. We are the soul that drives this body and this mind.

Therefore, the Masters try to awaken us, and They remind us that we are the souls. And if we are the souls, then God Almighty belongs to us. The True Home is not this home, but Sach Khand and Sat Lok. They remind us that you are not this body. If you were this body, then this world would be yours. But you have to leave this body behind, and your true identity is that you are a soul.

So, we get this body only for a few days, according to our fate deeds. And like we have seen our forefathers and our elders leave us, like that, we will also one day have to leave this body behind.

Yeh maarag ab guru bataavein,
Pakad gaho tum ur dhuniyaa.
Shabad sang tum surat lagaavo,
Raho nit guru mujaraniyaa.

The Path shown by the Saints is the Surat Shabd Yoga. The Surat Shabd Yoga is where, with the given repetition, we focus the attention of the soul and get it withdrawn from this body and we go within. The soul then manifests the Oversoul, or the Holy Sound Current. Then the Path becomes clear, and we are able to go with that Holy Sound Current back to our True Home.

When we go within, we first manifest the Radiant Form of the Master inside, and with the Grace of the Master, then we manifest the Light and the Sound inside. After that, we follow the path of that Light and Sound. That Light and Sound show the path back to God Almighty, and the Master and the disciple both follow that Light and Sound.

That Sound Current is connected to higher Sound Currents within, and they ultimately go back to God Almighty. Following that Sound Current, then the Master and the disciple go back to Their True Home — go back to God Almighty — and They get complete salvation from this world.

So, Swami Ji Maharaj says, "That Path and that way to go back will be shown by a True Master to us."

Shabad sang tum surat lagaavo,
Raho nit guru mujaraniyaa.
Dayaa lev tum hardam unakee,
Saran pado un charananiyaa.

Then you go to the Master, you surrender to the Master, and you follow the instructions given by the Master. His instructions are that you do your meditation for a continuous period of two and a half to three hours. You try to develop that practice of sitting for meditation for two and a half to three hours. You follow His instructions and then seek His Grace. Without the Grace of the Master, we will not be able to go within. Leave aside your ego and your intellect and intelligence and surrender to the Master and follow what the Master is saying and follow His instructions. And then, progress on this Path.

* * *

There is a beautiful story of Balakh Bhokara and how Kabir Sahib brought about his transformation. Balakh Bhokara was a great king. He came with a lot of past impressions, and he was always in search of God Almighty. He had built a palace of seven floors. On the terrace, he had his beautiful large cot, which he had made, or a platform that he had made. Every day, the gardeners would come and place about twelve hundred and fifty kilograms of flowers on that platform. And then, on that beautiful platform, he would sit and pray to God Almighty.

He would sit on that bed and meditate and pray to God Almighty and ask for when he would get the manifestation of God Almighty. That way, he would pray every day.

Now, Kabir Sahib felt, "It is time to awaken this person." He came in the form of a Bedouin, with a big turban and a stick in His hand. And, one night, He was roaming around on the terrace.

When Balakh Bhokara was sitting in prayer, he saw this stranger, this Bedouin, walking with a stick all around his terrace. So, he got up from his prayer and asked him, "What are you doing on this terrace?"

First of all, he was shocked that, with his security and so many guards and everybody around, how come this stranger has suddenly walked up, right up to the terrace?

So, he asked him as to who he was.

Kabir Sahib told him, "I am a wanderer, and I have lost my camel. I have come here searching for my camel."

Balakh Bhokara got very annoyed. He said, "You are real big fool. Can a camel ever come on the seventh floor?"

When he said that to Kabir Sahib, Kabir Sahib replied, “I may be a fool, but there is a bigger fool. Ibraham (that is Balakh Bhokara's name) is a bigger fool than me because he feels that, sitting on twelve hundred and fifty kilograms of flowers on a silver cot, he can please God Almighty — as if God Almighty is going to come and manifest, seeing that he's sitting on these flowers.”

Ibraham was shocked by what Kabir Sahib had said. He kept wondering, “This person has given a very candid reply, and it does make sense.”

While he was thinking, Kabir Sahib vanished from that place. He kept thinking about what Kabir had told him. That whole night, he could not sleep. He kept on thinking about what Kabir had said, and he thought, “He has indeed told me this very fearlessly.” And he was imagining the face of Kabir, and that sat itself in his mind.

The following day, he went and sat in his court. In the courtroom, there were other kings who were visiting, then other ministers, his army personnel, and it was a full court that was in session. And he sat on his throne. And while the court was in session, suddenly this same person walked in. Fearlessly, without anyone stopping him, he just walked in.

Kabir came straight, right up to the king. He came and stood right in front of the king. and this Balakh Bhokara started wondering, “How again? This person simply seems to be walking around everywhere. Nobody stops him. All my guards are all of no use. He's just walking in fearlessly — standing right in front of me in my own court.”

So, he asked him, “Who are you, and where have you come from?”

When he asked him as to who he was and where had he come from and what was his work, Kabir Sahib told him, “I am a traveler and I'm a bit tired traveling. So, I just came here to your dormitory. Just to take some rest, I have come here.”

This shocked him, and he told Him — it was a very funny reply — so he said, “What are you saying? Are you realizing that you are standing in front of an emperor, and you are standing in the court of an emperor? Do you think this is a dormitory, or this is a place where you can take rest?”

He asked him, “How do you see this as a dormitory, or like a guesthouse?”

Kabir Sahib told him, “Okay, tell me, who was there before you, sitting on your throne?”

Balakh Bhokara said, “My father was sitting here.”

“Okay, before him, who was sitting on this throne?”

He said, “My grandfather was sitting on this throne.”

“And then, before that?”

He said, “My forefathers were sitting on this throne.”

Kabir Sahib said, “See, where are they now?”

He said, “They are gone, I am here.”

So, He said, “That is the same thing. That is exactly what I'm saying, everyone is coming and going here. That is why I have come to stay for some time.”

So, Balakh Bhokara had a lot of past impressions, and when Kabir Sahib told him this, he was completely enlightened. He felt, “Indeed, what Kabir Sahib is saying, is very true and very correct. Yesterday also, he said that. And today also, he's saying this. This is absolutely right.” And immediately he transformed — all these things that Kabir Sahib had said completely changed Balakh Bhokara. He, right there, gave away his throne and he adorned himself with the simple clothes of a fakir. He bowed down to everybody and begged for being pardoned as the emperor, and he left to become a fakir.

Then he set out in search of that person, Kabir Sahib. He kept searching for Kabir Sahib and he kept moving and traveling. From his country, he came down via Pakistan into India. He was in search of that image — that person — that he had seen. And asking various people on his way, he somehow reached, and he was told of a place where there was a Master.

When he reached Kabir Sahib's house, as he entered the room, he saw Kabir Sahib was weaving cloth there. He was weaving silk. And he immediately recognized the face and the image. He said, “He is the same person who had come and questioned me in my court.”

Then with folded hands, he prayed to Kabir Sahib, “Please accept me here as Your disciple. Whatever you give me is good for me. I will take that — Your clothes, food, whatever You provide for me. But let me stay here and do the seva.”

Then Kabir Sahib told him, “Let's see. You are an emperor, and I am a weaver. I am quite poor financially. I also sometimes eat only gram by soaking it in water.

That is my diet, or that is my meal many times. So, how will I possibly afford your meals as an emperor?"

But Balakh Bhokara insisted, he said, "I have not come here as an emperor. I have come here as a fakir. Please accept me as a disciple. Whatever You give me to eat, I will happily accept that. And whatever You give me to wear also, I will happily accept that."

Mata Loi also requested, "He is asking you so much, why don't You allow him to stay?"

Then, Kabir Sahib allowed him to stay there at His place. And later, He gave him initiation also.

So, he was not initiated, but Kabir Sahib allowed him to stay. He used to make the silk thread, and Kabir Sahib used to weave silk cloth with that. That way, he used to continuously do seva there at Kabir Sahib's place. And quite some time elapsed while he did that seva.

Once, Loi requested Kabir Sahib, "You give him initiation. He's been here for such a long time."

Kabir Sahib said, "His vessel is still not clean, so I can't give him that."

Loi told Kabir Sahib, "I do not know, because I don't understand, and I don't have that clairvoyance to know."

Kabir Sahib said, "Okay, let us try this. He goes and has a bath every day morning. After that, he comes and sits for meditation. So, when he comes inside the house, you go on the terrace, and you throw some dirt on him. Collect some dark black ash, or some other peals, and things like that. And you throw it on him as he enters. Then we will see what he does."

So, when Balakh Bhokara came in, and while he was coming in, Loi put that bucketful of ash and other dirt on him and his full white dress became black. When this all fell on him, he looked up and he got very annoyed and angry. He said, "Who is this fool who is throwing this from the top? If I was Balakh Bhokara, if I was the emperor, I would have beheaded this person." That is how he got very angry.

So, he said this and Loi got very afraid by his shouting. After he went again to have his bath, she came down and spoke to Kabir Sahib.

Then Kabir Sahib asked her what happened, and she related the whole thing.

Kabir Sahib told her, “See, I told you his vessel is not ready. He still has this emperor-hood inside.” And that way, even more time elapsed.

After that longer time passed, Kabir Sahib once called Loi, and said, “I think now his vessel is ready. I think we should place something in the vessel.”

So, after that only, he was initiated. When he was initiated, at the time of initiation itself, with each word that was given to him, his soul went and crossed all the planes, and he reached Sach Khand - Sat Lok in that initiation itself.

Kabir Sahib said, “See, now, your Teachings are complete. You go back and you continue with being an emperor. And you can also do this preaching and help others.”

Balakh Bhokara told Kabir Sahib, “Now I have got a much bigger kingdom given by You. With these Teachings, what am I going to do with that kingdom?"

Kabir Sahib then told him, “No, you at least go and visit your family. Go and meet them.”

So, that is how he then went back to his kingdom. While he was going back, he just had some rags, and he had made a shawl out of that, and he was stitching that. And he went back to the place. He went back to his kingdom. Where he usually used to go out for a walk by the bank of a river, he went to that place, and he was just weaving his torn rag.

While he was weaving his rag, his minister came, who was officiating as a king on his behalf. That minister also used to come there for a walk. And when that minister came, when he saw Balakh Bhokara from a distance, he felt, “He looks like the king.” So, he went nearer to see. And then he recognized, “This indeed is the king.” He went and greeted him, and with folded hands, he requested, “You please come back. Because your children have also grown up and I have been officiating in your absence. But we all beg that you come back, and you run the kingdom.”

Balakh Bhokara still did not agree to go back. He refused to go back. Then that minister returned and got all the other family members — all his other wives, children, all of them came in their own chariots. All of them came to where he was sitting.

While he was sitting next to that river, all of them came and they all were pleading with him to come back to the palace. But he refused to do that. They kept on requesting him, but finally, what he did was, he took that needle with which he was stitching that rag, and he removed the thread from that needle, and he threw the

needle in the river. And he said, “Okay, if anyone of you can get me this needle back, then I will come back with you to the palace.”

His son said, “You forget that needle. I'll give you many other needles. You come back to the palace.”

He said, “No, no. I want that very needle which I threw in the river.”

Then his son said, “How is it possible? When a needle falls on the ground, it’s so difficult to search for it. You have thrown it in a flowing river. It may get in the sediment anywhere, or it just may flow down. It is impossible to search it.”

He told his son, “Look, do you want me to get that needle back? I can bring it back.”

So, his son said, “Okay, you only do something. You bring it back. Let us see.”

Then he paid a little attention and there was a fish in the river. That fish went and it searched for the needle and took out that needle from the sediment and came back and jumped out of the river into the lap of Balakh Bhokara, dropped that needle, and jumped back in the river.

Then Shah Balakh Bhokara showed that needle to his son, and told him, “Look, with the Grace of my Master, I've got such a kingdom and I'm far beyond what we are all talking in terms of this one single kingdom. I can have everybody in this creation listen to me. So, you tell me what, should I leave that and come to this small kingdom?”

Thereafter, he continued going to different places and preaching about the path, and that way, he became a Saint.

Dayaa lev tum hardam unakee,
Saran pado un charananiyaa.
Voh tho bhed bataave ghat kaa,
Pakad shabad bhau tarananiyaa.

Swami Ji Maharaj says, “If you want to go back to your True Home, then you surrender to a True Master. You go and you set aside your ego and follow the Teachings given by the Master. And when you do that, you will get the Grace of the Master, and you will be able to go back to your true Home.”

Swami Ji Maharaj says, “The Masters always give us the nuances of how to go within. They tell us the secrets of going within. They never talk to us about doing outward rituals and other things.”

Voh tho bhed bataave ghat kaa,
Pakad shabad bhau tarananiyaa.
Laagi lagan bahuri nahin soojhe,
Surat ajar me jarananiyaa.

When we follow those instructions, and we go within and manifest the Radiant Form of the Master within us, that is the time we develop true love for Him. We develop anuraag, or pure love for God Almighty and our Master. That is where our true devotion starts — our true love and affection starts — and we are able to go within.

Without that pure love, without anuraag, it is not possible to tread on that path. That anuraag or that pure love is developed only when we manifest that Radiant Form of the Master within.

Jin jin sang karaa guru poore,
Chutaa janam aur marananiyaa.
Jagat jaar taj saar samajh tu,
Mite chauraasi bharamaniyaa.

All those who went to the Masters, and they followed the instructions of the Masters, they were able to manifest the Master and go within. And their cycle of life and death came to an end.

So, it is only with the Grace of the Master that we can go within. Without the Grace of the Master, we cannot do the devotion. We get the Grace of the Master when we start practicing our meditations.

Jagat jaar taj saar samajh tu,
Mite chauraasi bharamaniyaa.
Satsang karo preet ghat dhaaro,
Dekh roop chad darpaniyaa.

In order to go within, we have to do that practice. We have to listen to Satsang every day, and we have to do the practice of our Bhajan Simran every day. When we do this daily, we are able to cleanse the mind. And as the mind becomes clean, then our progress — our spiritual progress — starts. Then we are able to go within. Until the mind is clean, we will not be able to go inside. So, we have to keep working on it. We have to keep doing our meditation and keep listening to Satsangs. Only after that, we will be able to cleanse and go inside.

If we look into a dirty mirror, we will not be able to see our reflection. In the same way, when the mind is clouded and it is dirty and filled with filth of past deeds, then

we are not able to go within and see our own soul. We have to cleanse the mind first.

Satsang karo preet ghat dhaaro,
Dekh roop chad darpaniyaa.
Gagan giraa parakho dhun baani,
Yahee kamaayi karananiyaa.
Pahuncho jaay adhar me pyaaree,
Gaat khule tab tan maniyaa.

When the mind and the soul progress within, when they go to the level of Brahm, the knot which has been tied between the mind and the soul, that is freed. Then after the Brahm, the soul starts traveling alone with the Master. It goes towards the higher planes.

When the soul has descended from God Almighty and has come into this realm of Kal, Kal has tied the soul with the mind. Both the soul and the mind have been tied together.

Only when they go back to the level of Brahm, this knot is untied, and the soul again becomes free from the mind, and it goes on its own above.

When the mind and soul are going within, first they redeem all the Kriyaman — that is, the deeds that we have made in this lifetime — and the Pralabdh, which are the fate deeds of this life span. So, first, these deeds are redeemed. Then, what is left is only the Sanchit, or our store of deeds at the level of Brahm.

So, when it goes there and this knot is untied, and the Sanchit karmas are also redeemed, then the soul gets free from the mind, and it goes into the Par Brahm. When it goes into the Par Brahm, it takes a dip with the Grace of the Master in the Holy Mansarovar. And when it takes a dip in the Holy Mansarovar, it sheds off all its bodies — the physical, astral, causal — all the bodies that have encased the soul are all removed, it casts off everything, and it comes in its very essence of Light and Sound.

There, there is no male and there is no female, and the soul comes in its own true form.

Pahuncho jaay adhar me pyaaree,
Gaat khule tab tan maniyaa.
Yaa jag me koyi sukhee na dekho,
Gaho guru ke bachananiyaa.

Swami Ji Maharaj says, “You should understand that there is nobody who is happy in this world. Everyone has sorrow.” Therefore, you should listen to your Master and get down to doing your meditations so that you can move within.

Dukh ke jaal fase sab moorakh,
Tu kyon un sang fasananiyaa.
Me tu mor tor sab tyaago,
Gaho radhaswami sarananiyaa.

He says, “All the worldly people are ignorant fools, and they don't have the understanding of this Path. They don't know their True Self. And they don't have the awareness which has been given by a True Master. In their ignorance and foolishness, they are continuously entangled in this world in all their rituals and other practices, and in all their attachments in this world. And they keep on going back and forth in this world, in this ocean of life and death.

He says, “But you are aware of the truth. You have been given the knowledge of the truth by your Master. He has, time and again, tried to explain the reality. Now that you are aware and He has shown you the Path — and He has initiated you also — then again, you should not get entangled like those worldly people in their ignorance are getting entangled.

So, you should stay away from this. But, again and again, we are getting pulled back into the same worldly ways, like other worldly people. We forget the true purpose of this life — the true practice that we should be doing. And again and again, we get entangled here.

The Saints have come to us, seeing us suffer and lost in this world. They come and They try to explain the reality. They make us aware of this reality, show us the Path, give us initiation, and They keep on trying to awaken us.

But unfortunately, we only listen to the Satsangs from one ear and leave it from the other ear. We don't do the practices like They say. We don't follow the instructions like They say. And therefore, we are at the same place, and we are in the same entanglements, and we are in the same suffering. They feel sorry about it, that we are continuously in this same place without getting any transformation.

They assure us that if we do our meditation, if we follow the instructions given by the Master, then — a hundred percent assurance is there — that we will bring about a transformation. From a human being, we'll become a Mahatma, we’ll become God Almighty. And that is a hundred percent assurance, if you do your practices.

Dukh ke jaal fase sab moorakh,

Tu kyon un sang fasananiyaa.
Me tu mor tor sab tyaago,
Gaho radhaswami sarananiyaa.

(The closing talk proceeds from this point) ...

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Closing Talk

15 Aug 2024 — Morning

Spend Time To Do Your Meditation Because That Is Your True Work And That Is The True Purpose Of This Life

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I have to say a few things to the sangat. A lot of time has passed, but I thank all of you to have come from your homes, leaving behind your businesses, your jobs, and other very important things that you have been doing — and your families — and come and participated in this program. And I pray at the feet of SomAjaib and your Masters for showing Grace upon you so that the devotion that you have is more and more strengthened, and you become more and more devoted on this Path and to God Almighty.

Also, I hope that whatever you have gained by doing your practices here in these days, and whatever experiences or practices you have gained, you don't leave these behind here. When you go back, you continue doing your meditations, and you continue building up on your current experiences.

Every day, when you go about your routine, doing things of this world, you should also make it a point to spend time to do your meditation. Because that is your true work. And that is the true purpose of this life.

So, if you ignore that, and do the rest of these things in this world, then there is no point. So, you must make it a practice that you give priority to doing these things for your own good. So, every day, you take out your time, wherever you are, you take out time and listen to the Satsang. And you take out time and do your meditations.

That way, whatever love and affection that you have developed here, that will continue. Otherwise, if you don't do those practices, then the mind will waver. It won't allow you to continue like this and it will take you astray. Then, all this love and affection you have developed will, again, become weak.

So, that way, all of you I hope will go back and do your meditations every day. I pray at the feet of Maharaj Ji that He showers His Grace on all of you so that you are able to perform your practices, you are able to do your devotion.

And while you have been here, all the sevadars have tried to do their seva, and if anyone of you has felt hurt because of anything said or done by any of them — or not done by any of them — please do not carry those feelings. Just carry the love and affection when you go back. That is what we have all come here for. And we should also go back with that love and affection only.

Radhaswami.

GLOSSARY

Adi Naam

The original expression of the Sound Current or *Naam* from which the entire Creation and all contained therein began and which will continue after the entire Creation comes to an end

Agra

City in Uttar Pradesh state of India, at the banks of River Yamuna; site of the Red Fort and the Taj Mahal; capital of the Mogul empire for over one hundred years; historical home of Swami Ji Maharaj and currently the center of the Agra line of *Sant Mat*

Ajaib Singh Ji

Param Sant Satguru; (1926-1997); known informally as "Sant Ji"; successor to Kirpal Singh Ji Maharaj; provided meditation retreats to thousands of initiates who came from abroad to His *Ashrams* in Rajasthan; and beginning in 1978, after the passing of Baba Ram Singh Ji's *Guru*, Baba Somanath Ji Maharaj, He came every year to Bombay for the benefit of the disciples of Baba Somanath in South India; Baba Ram Singh Ji brought about one thousand souls to get initiated by Ajaib Singh Ji Who gave him so much Grace that Ram Singh considers Him his second *Guru*; the term "SomAjaib", which Baba Ram Singh uses routinely to acknowledge His love, gratitude and devotion to two Great Saints of *Sant Mat* is a combination of the names "Som" and "Ajaib" and provides the name for His *ashram* in Guddella India, "Som Ajaib Ashram".

Ajapa

Repetition without conscious effort, like the breath; as *Simran* becomes perfected, it becomes *ajapa*

Aligarh

City in northern Indian state of Uttar Pradesh; birthplace of Baba Haridas Ji

Anahad Shabd

Unstruck music, created without striking any instrument; music of the Astral plane; also, *Anahad Nad, Anahad Bani*

Andhra Pradesh

State of India, location of Guddella Ashram, which is presently the home of Ram Singh Ji

Ang

Part of the body or limb, the source of Guru Angad's name given by Guru Nanak

Angad Dev Ji

Param Sant Satguru; (1504-1552); second in the lineage of Sikh *Gurus*; successor to Guru Nanak Ji; *Guru* of Amar Das Ji; credited with having formalized the Gurmukhi script, which was used for the writings of the Sikh's Adi Granth Sahib and the Punjabi language

Anuraag

Strong love or passion

Anurag Sagar

Lit. "Ocean of Love"; story of God's Creation in book form written by Param Sant Satguru Kabir Sahib

Arjan Dev Ji

Param Sant Satguru; (1563-1606); fifth in the lineage of Sikh *Gurus*; successor to his father, Guru Ram Das Ji; grandson of Guru Amar Das; *Guru* and father of Har Gobind Ji; compiled the Sikh's holy book Adi Granth Sahib; started His mission in 1581

Ashram

Spiritual retreat, or living quarters, for a community of souls devoted to spiritual practices; a true *ashram* will only be created around a realized practitioner

Ashtanga Yoga

Eightfold *Yoga* path or system; described in the *Yoga Sutras* of Patanjali and popularized by Swami Vivekananda; starts with *Yamas* and *Niyamas* and ends with *Samadhi*; also known as *Raja Yoga*

Ashtavakra

Sage; (*Treta Yuga*); referenced in the *Ramayana*, *Mahabharata*, and the *Puranas*; noted for his physical handicap of 'eight crooked bends'; author of the *Ashtavakra Gita*; *guru* of King Janak

Avaran

A state of consciousness between the meditative state and the sleep state; through what can be described as an *ignorance of truth*, the mind deludes us into thinking we have meditated, while, in fact, our drowsiness and distraction have moved us away from the focus at the Eye Center and our meditation is disrupted

Avatar

Incarnation of a lesser deity, who manifests to restore some *karmic* or ethical imbalance in the world; not to be confused with Saints, Who are primarily concerned with the salvation of souls, with some notable exceptions, like Guru Gobind Singh and some of His predecessors, Who also worked as a kind of *avatar* to help eliminate the negative forces of Their time

Ayodhya

Ancient City in India in the state of Uttar Pradesh at the river Sarayu; birthplace of Lord Rama; once capital of the ancient Kosala Kingdom; historical home of Paltu Sahib

Babul

Acacia tree or gum arabic tree; tender twigs are used as a toothbrush

Bairagan

Two pieces of wood joined into a T-shape to rest one's elbows on; used when practicing *Bhajan* (i.e listening to the Sound Current)

Baji Rao II

Peshwa monarch; (1775-1851); younger brother of Tulsi Sahib; last Peshwa of the Maratha Empire

Bal

Using one’s strength to do harm to others

Bala

Disciple and traveling companion of Guru Nanak

Balakh and Bhokara

Two ancient cities, which were both historically important centers of Buddhism, Islam, and Zoroastrianism; associated with the story of king Ibrahim Adham; today Balkh is a district in northern Afghanistan and the Bukhara region lies in modern Uzbekistan

Banaras, Benares

City in India on the banks of Ganges River in the state of Uttar Pradesh; also known as Kashi or Varanasi; cultural center of northern India for thousands of years; historical home of Kabir Sahib

Bangalore

Capital city of the Indian state of Karnataka located on the Deccan plateau; site of Baba Somanath Ji's Kengiri Ashram and Baba Ram Singh Ji's Channasandra Ashram

Bani

Scripture, verses, teachings when associated with a Perfect Master; esoterically, another term for *Shabd*

Bania

Term for a caste used primarily in the state of Bengal to denote bankers, merchants, and traders of the Vaishya caste

Barkhurdar

The word *barkhurdar* traces its roots to the Persian language. This word is often used by elders to show affection for younger siblings when they address the children with some form of warmth or respect to convey the blessings, etc; the literal meaning of this is – "a very sensitive, obedient person, a sweetheart", a term Baba Jaimal Singh Ji Maharaj used, referring to Sawan Singh Ji Maharaj

Basti

A *yogic* method of cleansing the colon by drawing warm water through the anus with the help of a little pipe, applying *Nauli* and *Uddiyana Bandha*, and then expelling it

Beas

City in India in the state of Punjab; home of Jaimal Singh Ji and Sawan Singh Ji and site of the Dera Jaimal Singh Ji Ashram

Betel nut tree

A species of palm tree which grows in the tropics and produces a fruit or nut. This betel nut, or *supari,* is eaten as an aftermint or eaten along with betel leaves after meals.

Betta Ashram

An *ashram* of Baba Somanath Ji's at Pahad; managed by Ram Singh Ji for five years between the passing of Somanath Baba Ji and meeting Ajaib Singh Ji

Bhai

Brother, spiritual brother

Bhai Lehna

Original name of Guru Angad Dev Ji who became the second in the Sikh *Guru* lineage

Bhai Manj

Disciple of Guru Arjan Dev Ji who was a rich farmer but had to undergo great hardships during his discipleship; [Pleased with his efforts, Guru Arjan Dev Ji offered him the rule over the three worlds of *Kal*, but Bhai Manj asked only for the *Guru*. On further insistence, he requested that subsequent disciples would not have to be put through such rigorous challenges. This resulted in receiving initiation into *Surat Shabd* Yoga being much easier; this practice continued with His Successor, Guru Hargobind, but resulted in a significant increase in total initiates with the mission of Swami Shiv Dayal Singh Ji, which was described as 'floodgates opening'.]

Bhajan

Devotional practice of listening to the inner Sound Current; devotional song written by a Saint

Bhaji

Fried snack; vegetables dipped in a gram batter and then deep-fried; also, *pakora*

Bhakti

Devotion

Bhandara

Feast under religious auspices, usually connected to some auspicious day or anniversary; also refers to a Saint's *Satsang* and the meals served thereafter to devotees

Bharthari

Raja, Yogeshwar; (est 13th century); King of Malva Kingdom (modern Ujjain); maternal uncle and companion of King Gopi Chand of Bengal; disciple of Gorakh Nath

Bibi Lajo

Saintly disciple and personal cook of Sawan Singh Ji Maharaj

Bombay

City in India in the state of Maharashtra; currently called Mumbai

Brahm, Brahmand

The Causal plane between *And* and *Par Brahm*; Lit. "Egg of *Brahm*" because of its egg-like shape

Brahma

Hindu god; One of the Hindu Trinity; with *Vishnu* and *Mahesh* (*Shiva)*; functions as the 'Creator' in the lower three worlds; ruler of the second *chakra*, the regenerative plexus

Brahmanand Ji

Mahatma from Pushkar in Rajasthan; wrote more than 500 *bhajans,* some of them were reprinted in the Sant Bani Bhajan Book

Brahmin

Considered the highest caste (*varna*) in Hinduism; specializing as priests, teachers (*acharya*) and protectors of sacred learning across generations

Bulla Sahib

Sant from the 18th century (est 1693-1768); originally known as Bulaki Ram who lived in the Ghazipur district of Uttar Pradesh in India; Successor to Yari Sahib and in a lineage of Sant Mat Masters that includes Gulal Sahib, Bhikha Sahib, Gobind Sahib, and Paltu Sahib; illiterate and a potter by caste, He worked as a laborer and ploughman in the fields of His employer, Gulal Singh, whom He eventually initiated and made His successor

Bulleh Shah

Muslim Saint, (1680-1757); disciple of Shah Inayat Qadiri, better known as Inayat Shah, a Sufi Master of Lahore; His Sufi poetry is written in the Punjabi language

Chakra

One of six energy vortexes, associated with six ganglions within the physical body (*Pind Desh*), to be differentiated from *Kanwals* (*Brahmand*) and *Padmas* (*Sat Desh*)

Chapatti

Unleavened Indian flatbread made from a kind of durum wheat flour (*atta*); also, *roti*

Chappal

Sandal; open-toed shoe

Charandas

Param Sant; (1706-1782); born in Rajasthan, but lived most of His life in or near Delhi; after initiation by Sukh Dev into *Surat Shabd Yoga*, meditated for twelve years in a cave in the vicinity of Delhi; said to have had fifty-two close disciples; His *Gurumukh* disciple was Gusain Yuktanand Ji; He was also the Master of Sahjo Bai and Daya Bai

Chaukri, chaukriyuga

Time equivalent of four *yugas*: *Sat Yuga* (1,728,000 years), *Treta Yuga* (1,296,000 years), *Dwapar Yuga* (864,000 years), *Kali Yuga* (432,000 years); a total of 4,320,000 earthly years, or 12,000 divine years; also, *chaturyuga*

Chhal

The act of being deceitful

Chidakash

Lit. "Conscious sky or heaven"; Spiritualized elemental ether originating from *Sahasdal Kamal*; experienced before the appearance of the Radiant Form of the Master within; heavenly region above the eyes; part of the first spiritual region

Chillum

A type of pipe for smoking tobacco or other stimulants

Dacoit

Bandit, robber; "*dacoity*" is the anglicized version of the Hindustani word "*ḍakaitī*", meaning "armed robber"

Dadar

Densely populated residential and shopping neighborhood in Mumbai's central district, a prominent transit hub with local and national connectivity

Dal

Dried pulse made from lentils, split peas, or various types of beans

Darshan

Grace or blessing received from seeing or being seen by a Saint, or a person of some spiritual advancement; the "auspicious sight" of a holy person

Das Vidhi Nad

Lit. "Ten sounds" or *nads*, referring to from ten to twenty different inner sounds resonating from *chakras* below the Eye Center that can be heard within; [The *Das Vidhi Nad* sounds do not have the power to pull the soul up, but with the manifestation of the Radiant Form of the Master within, the soul is connected to the *Anahad Shabd*, which is the first manifestation of the Sound Current that has the power to pull the soul up from the physical body into the astral realm.]

Davangiri Ashram

Ashram of Baba Somanath Ji in Davangiri in the state of Karnataka

Daya
Mercy, compassion, grace, opposing force to the law of *karma*

Daya Bai
Female Saint; (end of 17th century); belonged to the same family as her Master Charandas and moved with Him to Delhi

Dayal
Lit. "Merciful"; another name for Absolute God, *Sat Purush*

Delhi
Capital City of India; originally founded by the Pandavas and named Indraprastha; over the course of time, it was torn down and rebuilt over eight times; historical home of Kirpal Singh Ji Maharaj and the site of Sawan Ashram

Dera Baba Jaimal Singh
Name of Jaimal Singh Ji's and Sawan Singh Ji's *ashram* in Beas; largely built by Sawan Singh Ji Maharaj

Dhunatmak Naam
Shabd; that Name which cannot be spoken or written; Word of God

Dhyan
Meditation, as a state of penetrating and focused attention; with *Simran* and *Bhajan*, the means to dispel the illusion of *Maya* and *Kal*

Doti
Method of cleansing the intestines by swallowing and extracting 2" strips of cloth soaked in honey

Dwapar Yuga
"Bronze Age", a decline in truth and religious values in evidence; 864,000 years in duration with human lifespans of 1,000 years

Fakir
Sufi ascetic; Sufi equivalent to Sant; someone who has reached the region of *Haqq*

Gandharvas
Male nature spirits with superb musical skills, frequently depicted as singers in the court of Gods; husbands of the *Apsaras*; guardians of the *Soma*; some are part animal, part human, usually bird or horse

Ganges River, Ganga

Longest river in India; site of many Hindu bathing pilgrimages; waters are considered sacred to Hindus

Garuda
Hindu deity; the mount of *Lord Vishnu*, eagle-like; sworn enemy of the *Naga* serpent race; "devourer of snakes"

Gautama Buddha
Avatar; (est 558 – 491 BCE); ninth incarnation or *avatar* of *Lord Vishnu*, according to Vaishnava Hinduism; founder of Buddhism as a religion; established a monastic order in eastern India; adopted the Noble Eightfold Path, or Middle Way, to enlightenment as a means of liberation

Ghadi
Astronomic time reference (an extremely short time) of three hours

Girdhari Lal
Gurumukh disciple of Tulsi Sahib; friend of Swami Ji Maharaj; lived in his later years in Lucknow

Grahasth
Householder; head of a family

Granth
A book, tract, or volume of religious scripture

Guru
Spiritual Teacher, Master; lit. "Dark to light"; guide and protector of the spiritual aspirant

Guru Bhandu
A brother disciple

Guru Granth Sahib
Primary scripture of the Sikh religion; originally compiled in 1604 by Bhai Gurdas under the direction of Guru Arjan Dev Ji; renamed from original *Adi Granth Sahib* by the Sikh orthodox after the tenth *Guru*, Guru Gobind Singh, left the body; intended to serve as the living Guru in the absence of a recognized living Master

Gurumukh
Lit. "Mouthpiece of the *Guru*"; devotee who has submitted his being to the *Guru*, enabling himself to give full expression to the *Guru's* teachings

Gyani
Possessor of religious wisdom; a sage or learned person

Haiza
Hindi term for cholera

Hansa
Swan or goose; iconic image for the liberated soul, as a swan resting on *Mansarovar*, the Pool of Nectar in *Par Brahm*; also, *Hamsa*

Hathras
City in India in Uttar Pradesh; site of Tulsi Sahib's Jogiawalla village

Jaggery
Traditional raw sugar obtained by evaporating water from sugarcane juice or other sources

Jaimal Singh Ji
Param Sant Satguru; "Soldier Saint" (*Santsipahi*); (1839-1903); soldier in the Indian army; initiated by Swami Ji Maharaj in 1856 and began mission as *Guru* in 1877; one of Swami Ji Maharaj's successors; *Guru* of Sawan Singh Ji Maharaj

Jamuna River
Second largest tributary to the Ganges River in northern India; near the *ashram* of Swami Ji Maharaj from which Saligram Ji would fetch water as *seva*

Jap Ji
The writings of Guru Nanak put into poetic form by Guru Angad; this is the comprehensive essense of the religion of Sikhism; One of the Five *Banis* to be recited every day (*Nitnem*); Jap Ji appears as a kind of preamble to the Guru Granth Sahib, the holy scripture of the Sikh religion; *Nitnem* consists of (1) *Jap Ji Sahib*, (2) *Jaap Sahib*, (3) *Tav-Prasad Savaiye*, (4) *Rehras Sahib*, (5) *Kirtan Sohila* which are to be recited daily. There are also other *banis* for daily recitation like *Sukhman Sahib*, *Asa di Var*, *Chaupai Sahib*, *Anand Sahib*, etc.

Japa, japi
Lit. "To utter in a low voice, repeat internally, mutter"; meditation discipline involving repetition of *mantras*, orally or silently; one who practices *japa* is called a *japi*

Jiva
Soul embodied in the body; the soul is indestructible, is eternal and shall sustain forever and cannot decay

Jyoti
Light, inner light; another name for *Maya*; also denoting *Prakriti*

Kabir Sahib
Muslim Saint (1398-1528); Muslim Saint from Kashi; author of *Anurag Sagar* (Ocean of Love); first Saint to manifest in all four *yugas*

Kailash
The heaven of *Shiva* and *Kuber*; one of the three eminences in *Trikuti* with *Mer* and *Sumer*

Kak Bhusundi
Crow-like personage; teacher of *Garuda*; from the end of the *Treta Yuga*

Kal Niranjan
Time personified; the Negative Power; one of the sixteen sons of *Sat Purush*; ruler and creator of the lower three worlds: *Pind*, *And*, and *Brahmand*

Kali Yuga
"Iron Age", the Age of irreligion and ignorance as religious principles are in full decline; most religions will disappear completely within a few thousand years; *Kali Yuga* lasts 432,000 years with a human lifespan of only 100 years

Kamaali
Daughter of Kabir Sahib

Kapat
Acting or posing as something which is outside of one's character

Karma
Action, work, or deed, and its repercussions; referring to the material principle of cause and effect; the intent and actions of an individual (cause) influence the future of that individual (effect), which keeps a soul wandering in the cycle of transmigration; includes unfinished action and action done under the impression of ego and desire

Karnataka
State of India; location of Channasandra Ashram, site of western disciple retreats

Kashi
City in India; also known as Banaras, or Varanasi; home of Kabir Sahib

Kauda Rakshasa

Rakshasa; also called Kauda Bheel; sometimes depicted as *Rakshasa* (demonic beings said to have been born from the breath of *Brahma)*; most probably the head of the Bheel race, who were described as a race of 'man-eaters'; captured Guru Nanak Ji's companion Mardana, who was later released by Guru Nanak; Kauda Rakshasa recanted his ways and became a devoted disciple of Guru Nanak

Kazi

Magistrate or judge of the Shariʿa court, who also exercises extrajudicial functions, such as mediation, guardianship over orphans and minors, and supervision and auditing of public works; also "*Qadi*", meaning to "judge" or to "decide"

Kehar Singh

Fellow office worker with Sawan Singh Ji Maharaj who came to understand the meaning of 'two gods', the god of the world and the God of the Saints

Kengeri Ashram

Home of Baba Somanath Ji, in Bangalore

Khadi

Coarse cotton cloth

Kheer

Indian sweet dish made from various ingredients, i.e. milk, pumpkin, rice, carrot, wheat, etc.; also, *khir*

Khichree

Boiled dish or meal made with rice and split lentils, *ghee*, and salt

King Janak

Philosopher King and *Sadhu Mahatma*; (est 7th century BC); devotee of Ashtavakra; father of *Sita*; renowned for his patronage of *Vedic* culture and provided an intellectual court for *brahmin* sages such as Yajnavalkya; having reached *Sahasdal Kamal*, after his passing, he used his *vivek simran* to relieve all the souls in hell of their punishment, allowing them to be reborn back into the cycle of life and death; *guru* of Sukhdev Muni

Kirpal Singh Ji

Param Sant Satguru; (1894-1974); founded Ruhani Satsang; President of the World Fellowship of Religions from 1957-1971; first Living Master to visit the West; one of Sawan Singh Ji Maharaj's successors; *Guru* of Ajaib Singh Ji Maharaj

Kriyaman karma

Karma created during the current incarnation of a soul; stored at the heart center

Kshatriya

One of four castes, or *varna*, of the Hindu society; associated with the ruling and military elite, the warrior caste

Kumbhi Narak

Hell; one of twenty-eight hells enumerated in the *Bhagavad Purana*; reserved for persons who engaged in adultery; Pot Hell emptied by *Guru* Nanak to redeem an initiated soul mistakenly confined there

Kurta

Loose shirt falling just above or below the knees of the wearer; traditionally worn by men, however, women also wear the straight cut *kurta*, or its shorter version, the *kurti*

Lakh

Numerically 100,000 (one hundred thousand)

Lakshman

Son of Raja Dasharath and half-brother of Rama

Langar

Communal kitchen at an *ashram* or Sikh temple, where food is served to all for free

Loi

Wife of Kabir Sahib

Lok

Region or plane; in *Sant Mat*, typically refers to the three planes of Triloki (physical, astral, and causal) and a fourth plane, *Sat Lok*, the plane of Truth; in Indian mythology, three '*Loks*' are delineated as *Patal lok* (Underworld or Netherworld), *Bhoo lok* (the Earth plane) and *Swarg lok* (the Heavenly plane)

Machar and Ramdita

Farmers; disciples of Sawan Singh Ji Maharaj associated with the story of seeing Master's Radiant Form before watering the fields

Maha Kal

Form of *Kurma* whose abode is in *Maha Sunn*

Maharaj
Lit. “Great King”; ruler, honorary title

Maharashtra
State in the western region of India; second most populous; home of Tulsi Sahib and Sakkubai; Shivaji Maharaj, a disciple of Guru Ramdas, was the first king of the Marathi empire

Mahatmas
Lit. “Great souls”

Mahesh
Hindu god; one the Hindu Trinity; also known as *Shiva*, the 'destroyer' of the lower three worlds

Malayagiri Mountain
Mountain generally thought to be near the Himalayas, supposedly known for high-quality sandalwood trees; [In Bharatiya literature, a description of Malayagiri is given by many poets, known for its sandalwood trees. However, an earlier source mentions Srigandhan sandalwood as the finest quality was found in the Malaya mountains in the south, hence the name Malayagiri; the Malaya mountain range is an ancient Indian name for the southernmost part of the Western Ghats. Malaya was later on probably mixed up with the word Himalaya.]

Mal
A condition of *impurity* of our mind through lingering attraction to and indulgence in the temptations of the world outside that cloud our thoughts and weaken our focus

Maluk Das
Sufi Saint; (1574-1682); resided in northern India, near Allahabad; as a child he was recognized by a *sadhu* as Saint because of his unusually long arms, reaching below the knees; He was even respected by emperor Aurangzeb

Mansarovar
Pool of nectar in *Par Brahm* region beyond the three lower worlds, wherein the soul is cleansed of *karmas* upon immersion

Mansur Al-Hallaj
Sufi Saint; (870-923); a merchant from Persia; disciple of Sahl al Tustari and other Sufi Masters; traveled wide and far and is said to even have gone to China on his missions; finally executed for stating, “I am Truth (God)” as an

acknowledgment of the annihilation of ego; [The poet Bhai Nand Lal Goya wrote in one of his Ghazel's that Mansur has 'opened' the path of love. His death sentence was even undersigned by Sufi Master Junaid and when asked why He did that, knowing who he was, Junaid said, "Mansur wishes to glorify his love for God in this way". Other Masters said he was punished by God for having disclosed the inner secrets.]

Mantra

Lit. "Instrument of thought"; name, word or phrase repeated orally or silently to inculcate desired trait or blessing of a specific god or deity, or to transport someone to a specific transcendental location

Mardana Ji

Sikh; (1459–1534); traveling companion and first disciple of Guru Nanak Sahib who used to play the *rebab*, a stringed instrument; born in the same village as Guru Nanak and ten years His elder

Marich

Rakshasa; uncle of Ravana, had power to convert his shape to any animal

Marjiva

Pearl diver; lit. "*mar*, meaning to die", and "*jiva*, meaning to be alive"; [The pearl diver doesn't care for his life and dives into the ocean, and when he comes back after facing many dangers, he becomes alive.]

Maya

Lit. "Illusion", Co-creator of the three lower worlds with *Kal* (Physical, Astral, Causal); also known as *Shakti* or *Durga*

Mewar

Region of south-central Rajasthan in India whose ancient capital was Chittorgarh; historical home of Mira Bai

Mira Bai

Female Saint; (16th century); Rajput princess, born as daughter to the Raja of Merta and married to Raja Bhojraj from Mewar in Rajasthan; later, a disciple of Ravidas Ji; known for devotional songs

Moni

Nickname for Wazira, a disciple of Sawan Singh, who became a mute after chastisement for displaying inner progress outwardly; lit. "Person who is silent"

Mrityu Lok

Lit: "Region of Death"; world of *Kal*; that is, the world of life and death; the lower three planes of creation (physical, astral, causal)

Muddas
A food staple; typically, a doughy rolled ball of *ragi*, a millet-like grain

Mudgal
Village near Guddella Ashram

Mumbai
City in India, Bombay, location of Parel Railway Station

Muni
An ascetic; prestigious title among sages

Naam
Sound Current, synonymous with *Shabd*, *Dhun*, Logos, etc, lit. "Name"; also, the *mantra* or words given to initiates during Initiation or *Naam Daan*

Naam Daan
Initiation into *Surat Shabd Yoga* by a Living Master, connecting the soul with the Inner Sound Current, the power of *Naam*, or *Shabd*

Nanak Ji
Param Sant Satguru; (1469-1539); first in the lineage of Sikh Masters; *Guru* of Bhai Lena (Guru Angad); contemporary of Kabir Sahib

Narad Muni
Vedic Sage who plays many roles within the stories of the mystic past; initiated the *dacoit* Ratnakar, who was later to be known as Valmiki

Neem tree
Tree whose bitter leaves are used in making medicinal tea, or branch used as toothbrush

Neti
Method of cleansing the nasal passages by passing fine thread soaked in wax through the nose and out the mouth; also, passing of saline water through the nasal passage

Niranjan
Kal Niranjan; a son of *Sat Purush*; creator (with *Maya*, *Brahma*, *Vishnu*, and *Shiva*) of the lower three worlds (Physical, Astral, Causal); the Negative Power

Nirat

Lit. “Absorption in”; in the spiritual sense, the soul's faculty or power of intrinsic seeing; one of the two faculties (seeing and hearing) left to the soul after leaving the realm of the sense organs behind; see also *Surat* (soul's faculty of hearing)

Paan

A preparation of betel leaf with areca nut widely consumed throughout South Asia; stimulant that can produce psychoactive effects

Paathi

Reader or chanter of the sacred verses knowledgeable about the different *ragas* or singing modes

Pahad Ashram

Mountain *ashram* of Baba Somanath Ji where Ram Singh was managing the *ashram* for four years; closely situated to Baba Ji’s present Guddella Ashram; also, the place where Ram Singh did extensive meditations in this incarnation as well as in a prior incarnation as the *yogi* Mahadevappa

Paisa

100th part of a *rupee*

Paltu Sahib

Param Sant; (1710-1789); resided in northern India in the state of Uttar Pradesh; known for being bold and outspoken; born in village Nagpur Jalalpur (Nanga Jalalpur) in the district of Faizabad; a Kandu (parched grain) trader by caste; disciple of Govind Das, both of whom received initiation from a *sadhu* named Baba Janki Das; [Later Govind Das Ji, on his way to Jagannath Puri, got the *Darshan* of Bhikha Sahib from whom he came to know of the Inner Secrets. On Govind Das Ji's return, Paltu Sahib received initiation in the True Essence from him and adopted him as his *Guru* and spent the later part of his life in Ayodhya.]

Panni Gali

Street site of Swami Shiv Dayal Singh Ji's residence in Agra

Par Brahm

First spiritual region above the three lower worlds of the Negative Power where the soul gets cleansed of all *karmas* and impressions by bathing in the *Mansarovar,* the Pool of Nectar; plane of true Self-Realization, recognizing the relationship of the soul with the Creator; the soul's light here equals twelve suns

Param Sant

Lit “Supreme Saint”; a Saint Who has reached the highest spiritual plane of *Anaami*

Param Sant Satguru

A *Param Sant,* “Supreme Saint”, Who has been ordered to take souls back to God Almighty, *Sat Purush*

Parshad

Lit. “Blessed gift”, usually food or drink blessed by a Saint; also, *Prashad*

Patala

Netherworld; described in the *Puranas* as seven regions of darkness below the earth and above the region of hells which are ruled by different demons and serpents and lit by jewels worn by its inhabitants; the earth and *Patala* are supported on the head of the thousand-headed serpent *Shesh Nag*; also known as *Adi Shesh*

Peshawar

Pakistani city, near Khyber Pass, where Sant Ji first met Sawan Singh Ji Maharaj

Pipa

Raja Pipa; king of a small Rajput kingdom; after his abdication, he became a wandering mendicant and finally became a disciple of Ravidas

Pitra puja

A Hindu ritual performed where food is generally offered to appease ancestors

Pralabdh karma

Karmas, which constitute one’s preset destiny; stored and acted out from the eight-petaled lotus at one’s forehead; the fate *karmas* of wealth and poverty, health and sickness, happiness and unhappiness

Pranayama

Practice of controlling the breath; if used as a vehicle for *yogic* practices it is limited in scope to rising up to *Akash* region, from where *prana*, or the 'vital air', originates

Pundit

Scholar or teacher of any field of knowledge in Hinduism, particularly the *Vedic* scriptures, *dharma*, Hindu philosophy, or secular subjects, such as music

Pune

City in India in the state of Maharashtra; known as Poona during British rule; historical home of Sant Tukaram

Punjab
State in northwestern India and Pakistan; historical home to Guru Nanak Sahib and the birthplace of Sikhism; its name is derived from the five tributaries to the Indus River that flow through this land, the *Hindi Panch*: Jhelum, Chenab, Ravi, Sutlej and Beas rivers

Purana
Lit. "Ancient, old"; a vast genre of Indian literature about a wide range of topics, particularly myths, legends and other traditional lore

Puri
Unleavened, deep-fried Indian flatbread

Puri bhaji
Puri served with a spiced potato dish; a common food in India

Pushkar Tirth
City in India; historical home of Brahmanand in the Rajasthan area

Pushpaka
The most famous of all *Vimanas* (flying chariots or palaces); a gift from *Lord Kubera* to Ravana and returned to him by Rama; used by Ravana to abduct Rama's wife Sita

Quintal
Unit of measure; in Britian, it is referred to as a hundredweight; it is the equivalent of 100 kilograms

R. R. Singh
A friend of Ram Singh's with whom he stayed while working in R. R. Singh's betel leaf business and perfecting his *Simran*

Radhaswami
Descriptive Name of God; initially used by Swami Shiv Dayal Singh Ji; lit. "Lord of the Soul"

Ragi muddas
Food comprised primarily of a millet-type grain generally rolled into a ball; also known a *laddu muddas*

Rajasthan

State of India, desert location of 16 P.S. and 77 R.B., *ashrams* of Sant Ajaib Singh Ji Maharaj; home to Mastana Ji

Rakshasa
Demonic being in Hindu mythology, also called "man-eater"; not all were evil; also known as "shape-changers"

Ram Singh Ji
Saint; known as "Babaji" currently in residence at Guddella Ashram in Andhra Pradesh; *Gurumukh* disciple of Somanath Baba Ji Maharaj and Ajaib Singh Ji Maharaj

Rama
Hindi god; *avatar* of *Vishnu* in the *Treta Yuga*, brother of Lakshman, husband of Sita

Ramayana
An ancient Indian epic, as it is known nowadays, which tells the story of king Rama and his wife Sita, later on, translated to Hindi (Awadhi) by Tulsi Das Ji; originally written by Rishi Valmiki as an allegorical narrative of the soul's journey, before it was acted out at the turn from the *Sat Yuga* to the *Treta Yuga* to veil its true inner meaning

Ravana
Rakshasa; son of Rishi Vishrava and Kaikesi from the *Rakshasa* race; half-brother of Kubera; demon enemy of Rama; could not be killed be either god or demon as a boon given to him by *Brahma*, but he forgot to include humans; kidnapped Sita to his golden fortress in Lanka and was later killed by Rama with the help of Hanuman

Ravidas Ji
Hindu Saint; (1450-1520); successor of Ramananda; *Guru* of Mira Bai, Raja Pipa; fourteen of his poems appear in the Adi Granth Sahib

Rishi
Seers or sages who, after intense meditation (*tapas*), often for many thousands of years, realized truths and eternal knowledge; composers of *mantras* (*mantrakars*) and factual writers of history

Roti
Type of Indian flatbread, another name for *chapatti*

Rupee

Currency unit in many Asian countries like India, Pakistan, Nepal etc.; equals 100 *paise*; originally, a generic descriptor of silver coins of a specific weight

Sach Khand

Lit. "True and Imperishable Region"; the spiritual region above *Bhanwar Gupha* and below *Alakh Lok*, home of the Saints; also *Sat Lok*

Sadhu

Religious ascetic who is solely dedicated to achieving *mokṣa* (liberation); derived from the Sanskrit root *sadh*, meaning "to reach one's goal", "make straight", or "gain power over"; in *Sant Mat*, denotes a devotee who has reached the top of the Third Plane of existence, *Par Brahm*

Sahasdal Kamal

Lit. "Thousand-Petaled Lotus"; upper region within the Astral plane; below *Trikuti*

Sahjo Bai

Female Hindu Saint; *gurumukh* disciple of Charandas; author of the book: *Sahaj Prakash*

Saligram Ji

Param Sant; (1829-1898); Rai Saligram Ji; author of *Sar Bachan* and other writings published under his *Guru's* name, Swami Shiv Dayal Singh Ji Maharaj; Postmaster General of Uttar Pradesh; later became one of Swami Ji's successors in Agra

Samadhi

Lit. "Unified Mind"; a term of Hindu and Buddhist origins; a state of consciousness where one 's mind is unified into single-pointed attention with the object of one's meditation

Sambal

Spicy chili chutney

Sanchit karma

Storehouse of soul's unredeemed *karma*, stored in fortress-like structures within the Causal Plane

Sangat

Congregation of followers of a *Guru*; on whole, those who have received *Naam* initiation; in Buddhism, denoting the totality of all the followers, especially all the monks; derived from *sangh*, meaning "company"

Sannyasi
Individual in *sannyasa*

Sant Ji
Informal name of Ajaib Singh Ji

Sant Mat
Lit. "Path or Doctrine of the Saints"; also known as *Surat Shabd Yoga*

Sar Shabd
Lit. "Essential Sound"; manifestation of the Sound Current heard in *Par Brahm*

Sarvajeet
Pundit, scholar; a *pundit* who debated Kabir over the *Vedas* and *Puranas*; when he is defeated, he accepts Kabir as his Master

Sat Kartar
Descriptive attribute of God; lit. "Opener, Manifestor of Truth"

Sat Lok
Lit. "True Region"; *Sach Khand*, the fifth plane; home of the Saints; below *Alakh Lok, Agam Lok,* and *Anaami Dham*

Sat Naam
Lit. "True Name", Appellation of the Lord of the fifth plane of *Sach Khand-Sat Lok*

Sat Purush
Lit. "True Being"; presides over *Sach Khand-Sat Lok*; also called *Akal Purush*

Sat Yuga
"Golden Age", cyclical Age of Truth and true religion, where all are truthful; the first of four *yugas* that lasts 1.728 million years with a human lifespan of up to 100,000 years

Satguru
Lit. "True *Guru*", Saint Who, having access to the *Sach Khand*, redeems lost souls; Saints commissioned by Their Master, or God Almighty, to guide souls back to their True Home, *Sach Khand*

Satsang
Lit. "In Association with Truth"; to be in the company of the Truth of a Living Master; typically, outwardly, through hearing the Master's discourses and

receiving His *Darshan*; also, in the inner context, meaning to be absorbed in the inner Sound Current of Truth

Satsangi
One, who is attending *Satsang*, inner or outer; an initiate of *Surat Shabd Yoga*

Sawan Singh Ji
Param Sant Satguru; (1858-1948); successor to Jaimal Singh Ji Maharaj; *Guru* of Kirpal Singh Ji Maharaj, Somanath Baba Ji Maharaj, and Mastana Ji

Seva
Selfless service, charitable actions by and from mind, body, and wealth

Sevadar, Sevak
Person, who performs various acts of selfless service as devotion to the *Guru*; including physical, financial, and spiritual, in the form of *Bhajan* and *Simran*; a *sevak* is one who performs *seva* throughout the day

Shabd
Sound Current, synonymous with *Naam*, *Dhun*, Logos, etc; lit. "Word"

Shastra
Book or treatise on a technical or specialized knowledge in a defined area of practice; in early *Vedic* literature, referred to any precept, rule, teaching, ritual instruction or direction

Sheikh
Title of veneration for an Arab or Mohammedan leader

Sheikh Sarwar
Sufi Saint; (1120-1181) from the Punjab; Syed Ahmad Sultan, also known as Sakhi Sarwar; the sheikh whose village shrine was destroyed by Bhai Manj at the instructions of Guru Arjan; His tomb is situated at Nigaha

Sheikh Taqi
Disciple of Tulsi Sahib, Muslim divine, who is addressed by Tulsi Sahib in one of His *Banis*

Shiva
Hindu god; one of the Hindu Trinity with *Brahma* and *Vishnu*; the "Destroyer"; also called *Mahesh*

Shyam Rao
Original name of Tulsi Sahib

Sikhs

Lit. Punjabi for “disciple or student”; a general term adopted for followers of the Sikh religion

Simran

Repetition of names or thoughts; in *Sant Mat*, the *simran* of worldly thoughts is controlled through the *Simran* of the Five Charged Names, repeated by an initiate throughout the day and when sitting for meditation as a means of collecting the thought currents at the Third Eye Center; also used as a password of sorts to higher planes and protection from Negative Power influences

Sita

Avatar of *Lakshmi*; consort of Rama; adopted daughter of King Janak who found her while plowing for a *yajna*; kidnapped by Ravana

SomAjaib

Term coined by Baba Ram Singh Ji to acknowledge the Supreme Grace of the two great *Sant Mat* Masters — **Som**anath Baba Ji Maharaj and **Ajaib** Singh Ji Maharaj — Who formed and shaped His life on the Path of *Surat Shabd Yoga* and to Whom He gives all credit for the success of His mission and ongoing *Seva*; see also; glossary entries *Somanath Baba Ji* and *Ajaib Singh Ji Maharaj*

Somanath Baba Ji

Param Sant Satguru; (1885-1976); one of Sawan Singh Ji Maharaj's successors; from childhood, he was a *brahmcharya* (celibate) and at a young age he took a vow of *sannyasa* and became a *Nath Panth yogi*; he performed rigorous austerities and mastered *Kundalini Yoga* practices through *pranayamas*, attaining many supernatural powers, but he did not find peace of mind; finally, he came to the feet of Sawan Singh Ji Maharaj and obtained initiation into *Surat Shabd Yoga*; with the Grace of his Master, he became a perfect *Gurumukh* disciple and was entrusted with spreading the Teachings of *Sant Mat* in the south of India; in 1974, as a *Satguru*, He gave the *Naam Daan* initiation to BabaRam Singh Ji.

Srigandhan

A variety of sandalwood tree particularly potent with the scent of sandalwood

Surat

Lit. “Face”; in the spiritual sense, attention of the soul, or the 'face' of the soul, which is understood to be an outward expression of the soul; also, the soul's faculty of intrinsic hearing; one of the two faculties left to the soul after leaving the realm of the sense organs behind; see also *Nirat* (soul's faculty of seeing)

Surat Shabd Yoga

The means of reconnection with God; lit. "Yoking the Soul or the soul's hearing faculty (*Surat*) to the Sound Current (*Shabd*)"; also provides the power of practical discernment, enabling the attention to rise higher by moving on through the *Nirat's* (power of seeing) absorption in the Inner Light

Swami Shiv Dayal Singh Ji

Param Sant Satguru; (1818-1878); known as Swami Ji Maharaj; credited with founding the Radha Soami Faith and with writing the *Sar Bachan*; *Guru* of Jaimal Singh Ji Maharaj

Swargh

Term for a heaven; *Vaikuntha*, or *Kailash,* as examples

Swati Nakshatra

One of the twenty-seven moon houses (*Nakshatras*); appears when the moon travels through Libra, thus occurring thirteen times in a year; in mythology, the rainbird only drinks the raindrops that rain down when the sun moves during this period; [Tracing the origins of the *Swati Nakshatra* phenomena: From the earliest *chaukriyugas*, four *Dhuns* originated from the Lord of the Second Spiritual Region, *Omkar*, creating the four-petaled lotus. With each *Dhun*, *Lord Brahma* created a *Vedic* text for a total of four *Vedic* texts, each represented by one of the four *Dhuns*, or Sound Currents. Ancient *rishis* and *munis* from prior *Sat Yugas* and *Treta Yugas* made a study of these *Vedic* expressions and disseminated their teachings to humanity through these ages. Though some of these ancient *rishis* and *munis* acquired status and mystic powers exceeding those of *Brahma*, *Vishnu*, and *Shiva*, none were ever able to ascend beyond the level of *Brahm*. The story of *Swati Nakshatra* and its strange, mystical powers stems from these Vedic texts. This story has often been used by the *Sants* of *Sant Mat*, metaphorically, to illustrate unique qualities and relationships throughout Creation that exist as an expression of the *Shabd Dhun* and the power that it has to raise the ordinary to the extraordinary. Babaji has stated there are sections of India that experience these phenomena during the *Swati Nakshatra* rains, but it is unknown as to whether the phenomena occur outside of India.]

Tan

Body; also, *sharir*

Tantra

Lit. "Loom, warp, weave", or often simply "Treatise or exposition", and hence, by extension "Principle, continuum, system, doctrine, theory"; "Tantrism, or *tantric* religion" refers only to the traditions which are based on the *tantras*,

samhitas, and *agamas*; more broadly, *Tantra* refers to a broad range of religious traditions with a "magical" or "occult" orientation

Tapa
Intense spiritual practice, meditation, or austerity done with intense dedication and enthusiasm, often heat-producing; from the Sanskrit word "to heat"; also, *tapasyaa*

Telangana
State in India; youngest state in India formed in June 2014

Treta Yuga
"Silver Age", the second of the four-*yuga* cycle; introduction of ignorance takes place in this age; lasts 1.296 million years with a human lifespan of up to 10,000 years

Tulsi Das
Hindu Saint; (1511-1623); in the lineage of Ramananda; member of the Bhakti movement; author of Awadhi language version of the *Ramayana*

Tulsi Sahib
Param Sant Satguru; (1763 - 1843); successor of Ratnagar Rao; *Guru* of Swami Ji Maharaj; from the Peshwa family in Maharashtra in Poona; originally named Shyam Rao (Amrit Rao) and was elder brother of the adopted Baji Rao II; wrote the "*Ghat Ramayana*"

Upanishads
Lit. "Esoteric doctrine"; or "Sitting down near", (as a student sits near the teacher); These ancient Sanskrit texts are the last of the Vedic texts created but there appears to be no consensus on the origin or source or total number of the Upanishads; There are 108 texts that are referred to as the canon texts of which there are 12 major ones, all of which exist in tangent association with the original four Vedas and their aim is to assist in the investigation of the nature of the Atman (Self) and its relationship with the Brahman (Overself)

Uttar Pradesh
State in India; most populous state; location of Agra and Varanasi; state for which Rai Saligram was Postmaster General

Vaid
An *Ayurvedic* physician

Vaikuntha

Celestial heaven that is the home of *Vishnu*; situated at mount *Meru*

Varanasi
Prior name of city of Benaras and Kashi; historical home of Kabir

Varnatmak Naam
Descriptive name; spoken and written names like *mantras*, the words given for *Simran*

Vashisht
One of the *Saptarishis*; spiritual teacher of Rama; author of *Yoga Vashishtha*, as well as *Agni Purana* and *Vishnu Purana*

Vedas
Lit. "Knowledge"; large body of texts originating in the ancient Indian subcontinent; oldest scriptures of Hinduism, also called *śruti* ("what is heard") literature, distinguishing them from other religious texts, which are called *smṛti* ("what is remembered"); considered revelations by orthodox Indian theologians, as seen by ancient sages after intense meditation; carefully preserved since ancient times; in the Hindu epic the *Mahabharata*, their creation is credited to *Brahma*; the *Vedic* hymns themselves assert that they were skillfully created by *Rishis* (sages); there are four *Vedas*: the *Rigveda*, the *Yajurveda*, the *Samaveda* and the *Atharvaveda*; *each* being subclassified into four major text types: the *Samhitas* (*mantras* and *benedictions*), the *Aranyakas* (text on rituals, ceremonies, sacrifices, and symbolic sacrifices), the *Brahmanas* (commentaries on rituals, ceremonies, and sacrifices), and the *Upanishads* (texts discussing meditation, philosophy and spiritual knowledge); some scholars add a fifth category: the *Upasanas* (worship)

Vibhishana
Younger brother of Ravana who joined Rama's army and later became king of Lanka

Vikshep
A persistent deflection, or *vacillation*, of the mind between doing one's Naam Simran for a time, being distracted by outside thoughts, and returning to Naam Simran for a time, never finding consistency

Vireh, virehgya
Condition of feeling the pangs of separation from one's beloved

Vishnu

Hindu god; one of the Hindu Trinity with *Brahma* and *Shiva*; "Sustainer, Preserver" of lower three worlds; *Kal* in his aspect as preserver

Vishvamitra
Brahmarishi; originated from a kingly family; gave up his kingdom to become a great *rishi*; known for his anger and violent encounter with Vashisht; debated value of austerities versus *Satsang* with Vashisht

Vivek
Discrimination, power of discernment; one of the four *Sadhana Chatushtaya* (qualities needed for spiritual discipleship): discrimination between ephemeral and permanent (*Nitya* and *Anitya*), real and unreal (*Sat* and *Asat*), self and non-self (*Atma* and *Anatma*), pleasure and bliss (*Ananda*); also, *vivek buddhi*

Wazira
Disciple of Sawan Singh Ji Maharaj; chastised for outward display of inner progress when he had expressed seeing his Master in outer forms of trees and animals; adopted a vow of silence as repentance and was thus called "Moni Wazira"

Worli
Locality within southern Mumbai where Baba Somanath Ji sold clothes at the insistence of Sawan Singh Ji in order to earn his own livelihood

Yaaksha
A usually benevolent nature spirit or fairy, caretakers of the earth and forests; found in Hindu, Jain, and Buddhist literature; generally considered benevolent, but sometimes are associated with ghosts or demonic *rakshasas*

Yoga
Lit. "Joining, uniting"; system of philosophy and meditation with the aim of uniting the individual soul with the Supreme Spirit or Oversoul; most involve deep meditation and concentration of mind

Yogeshwar
A *yogi* who has ascended as high as the Causal Plane

Yogi
An ascetic who has reached *Sahasdal Kamal* on the inner astral plane; generically, a practitioner of *yoga*

Yuga

One of the four Ages of Hindu cosmology (*Sat*, *Dwapar*, *Treta*, *Kali*) that constitutes one cycle of a *Mahayuga*

NOTES

Time relationships

1 Nimish = "Twinkling of the eye" (1/3 second)

18 Nimish = 1 Káshtá (5 1/3 seconds)

30 Kashta = 1 Kala (1 minute, 36 seconds)

30 Kala = 1 Mahurta (48 minutes)

3.75 Mahurtas = 1 Ghadi (180 minutes)

8 Ghadis = 1 Aho-rata (24 hours)

30 Mahurtas = 1 Aho-ratra (24 hours)

30 Aho-ratras = 1 month

12 Months = 1 year

360 Years = 1 divine year

4800 Divine years = 1 Sat Yuga (1.728.000 years)

3600 Divine years = 1 Treta Yuga (1,296,000 years)

2400 Divine years = 1 Dwapar Yuga (864,000 years)

1200 Divine years = 1 Kali Yuga (432,000 years)

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16 Original Powers Created By Anaami Purush

1 Kuram (Maha Kal)

2 Gyani (Yogjit)

3 Vivek

4 Kal Niranjan

5 Sehaj

6 Santosh

7 Subhav

8 Anand

9 Kshama

10 Nikam

11 Jal Rangi

12 Achint

13 Prem

14 Deen Dayal

15 Dhirya Rashan

16 Bhog Santapan